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Getting Ready to Do Things

THE old-time prophet said, "The people that know their God shall be strong and do exploits." Cyrus Hamlin's challenge to himself was expressed in the words, "Let me fail in trying to do something rather than to sit still and do nothing." In such a spirit of purpose we can face confidently any avenue of human knowledge and service, for we learn by doing. This means putting our best energies to the forefront, for a life of enlarging service comes only through constructive thinking and outreach in action.

The work of the Man of Nazareth continues in power and that which has like meaning in our lives is also eternal. The truth which years do not make old is always united with the joy of the life of actual doing. We need to be sure of ourselves along the higher lines of God's world. So, facing the thing that counts for most, judging life by its best, standing for something definite, making service the big thing, we shall discover what it really means to know God. Then we shall estimate every life by its best, and with a splendid passion of unselfishness go after things that need to be done.

The essential Christian message meets human needs. Definite, concrete, sincere, it comprehends that which men live by and which they work for. It meets the experiences of common circumstances and daily routine. A school-boy's prayer given in *The Children's Newspaper* might well be a prayer for others:

"Give me a healthy body, Lord;
Give me the sense to keep it so;
Give me a heart that is not bored
Whatever work I have to do.

Give me a sense of humor, Lord;
Give me the power to see a joke;
To get some happiness from life,
And pass it on to other folk."

Getting ready to do things, such questions as these should be faced. Do we let life's irritations spoil some of our days? Too often we let trifles trouble us. From Henry Ward Beecher's far-reaching life there comes a homely story of the great man and his dog. One day the dog saw a

woodchuck dart into a hole. Afterwards, whenever they passed that way, the dog would bark furiously at the hole. We are too fond of the "hole" of life. Sometimes we need to challenge and examine our very words. If only we were made so that we had to stop talking when we stopped thinking! Are we getting out of the passing years as much as we should? Are we inefficient a good deal of the time? Have we the faith and hope and cheer we ought to possess? An open mind, broad sympathies and a kindled heart can be ours, and through us become the possession of others.

Facing our World Program for united service, in these momentous days of the Eternal, calls for a consecration of personal life entering into all forms of Christian activity. Taking God into our lives, means putting our lives into God's way of life. It is not only a matter of problem and challenge, but of privilege and obligation. Putting ourselves where folks can find us; ready to view difficult situations as opportunities, will lead us to gladly bring everything to the test of the teaching of Jesus. Then there will be for us the awakening to self-forgetting service; the utilization of undreamed powers. Whenever we serve in this way, we not only follow Christ's example, but extend his life.

The opportunity to make religion real is ours, and apart from what religion means is there anything that is worth while? We need to live up to what has been called "the church of the minimum creed and the maximum deed." The central experiences of Jesus are those of the world today. They still give a meaning to life. The needs of the present can be met only by the message and methods of Jesus. It calls for a new emphasis on Christian education and a new standard for stewardship of life as well as means. Thus, getting ready to do things, we need to learn such things as Maltbie D. Babcock suggests:—

"I only would not lose the power to comprehend
These lessons Thou dost give

To teach me how to live;
To do, to bear, to get, to share,
To work and play and trust alway."

W. K. B.

Play

A Sermon for Boys and Girls

By CHARLES E. JEFFERSON, D.D.

The streets of the city shall be full of boys and girls playing in the streets thereof.—ZECHARIAH VIII: 5.

MY subject is play. You know what play is. There is no need of going to a dictionary. You do not have to ask any one to explain. You know how to do it. Nobody had to teach you. Nor did any one ever teach you to breathe. Playing is as natural as breathing.

You are all playful animals, and in this respect you are like your dumb brothers. They all play, especially when they are young. Dogs love to play. Puppies play nearly all the time. It is fun to watch two of them on the grass, using their mouths and their paws and rolling over each other, and then running round and round, and then wrestling and tumbling over each other again. Horses play. When they are set loose in a field they become frolicsome and merry. They run races with one another, and with passing automobiles and railway trains, and now and then they kick up their heels. That is a horse's way of saying, "I am feeling mighty good today!" Sheep frolic and romp. Lambs are as playful as kittens. Birds are full of fun. They have their sports and games just as boys have. They run races across the blue fields of the sky. Did you ever on a quiet evening hear them laugh?

Children play. They all do it. That is one of the very first things they do. Their parents know they are going to do it, and so they lay in a stock of toys in advance. How disappointed a child would be if, on opening his eyes, there were not a toy anywhere within sight. He would say, "What kind of a world is this in which there is nothing for me to play with? I am sorry I came!" Parents know that toys are just as necessary as bread and meat and shoes and stockings and clothes. Children cannot live on food and clothing alone. They live also on toys. These are a part of life. A child begins life by playing. Play is the first chapter in the big book of life. God wants us to learn to play before we learn to work.

This then is worth remembering—play is a part of life. Work is a part of life. Everybody says that. But play is also a part of life. A lot of old folks have forgotten that. "This world is a workshop," some one has said. Very true. It is also a playground. "Human beings are in this world to work." No doubt that is so, but they are also here to play. Many people would work better if they played more. Many parents would be wiser parents if they only understood better the divine meaning of play. Some of them do not consider play important either in education or religion. They provide no place for their children to play in. For boys and girls, a play-room is far more important than a parlor. They provide no time for their children to play, and so their children have to steal time for playing. They secure no companions for their children to play with, and so their children run off and pick up companions for themselves. Alas, they often pick up bad ones. Some parents do not play with their children. The father is always looking

after his business, and the mother is generally too tired, and so there is no family playing at all. Many parents work with their children over their school lessons, but they never think of joining their children in their games. But games are as truly a part of life as lessons are. Some parents pray with their children, but never play with them, and that is one reason why the prayers often do so little good. Prayer and play must be mixed together in the education of boys and girls. Let us never forget that play is a needful part of life.

Therefore, never think you are wasting time when you are playing. When you play you live. God sent you here to live, and you do not live a complete life unless you play. Do not think you are naughty because you would rather play than get your lessons. That is natural. No one ought to be surprised at that. There are times when you would rather play than eat. That is indeed wonderful. When all the boys are ready to start in on a new game, what a bother the dinner bell is! There are times when you would rather play than sleep. Parents often have a hard job in getting their children to bed. What a nuisance a bed is when one wants to play. Now if there are times when you would rather play than eat or sleep, it is not a bad sign if now and then you would rather play than get your lessons. Do not imagine you are wicked because you would rather play than listen to a sermon. That is quite human. Even grownups often find it hard to listen to sermons. While the preacher is preaching they are thinking of their work, while you are thinking of your games. It is no worse to think of play in church than it is to think of work. Do not suppose you are a child of the devil because you would rather play than say your prayers. That simply shows you are young, and that the prayer instinct in you has not yet become as strong as the play instinct. But the prayer instinct will grow. All of our instincts have to be cultivated and placed under control. There are times when a boy feels he would like to eat all the time, especially when there is a big cake in front of him. But it is not good for him to eat very long at a time, and moreover he could not eat all the time even if he tried. There are times when a girl feels that she would like to sleep a month. She feels this way on a cold winter morning when she has been up late the night before. But she could not sleep a month even if she had permission. No girl can keep her eyes closed more than a few hours. There are moments when boys and girls feel they would like to play forever. But that is impossible. No one can play all the time. Play sickens one when one plays too much. Play becomes tedious unless it is mixed with work. There is a time to eat, and a time to sleep, and a time to listen to sermons, and a time to pray, and a time to work, and a time to play. It was a wise man who said long ago, "God has made everything beautiful in its time."

God likes to see you play, I am sure of that. I know it because he is your Father. Your earthly father enjoys seeing you play. If you did not play he would be worried. When a boy or girl is too sick to play, it is time to send for the doctor. Now God is your heavenly Father, and we are to judge of his feelings by the feelings which earthly fathers have. Fathers on earth cannot be entirely unlike the Father who is in heaven. Jesus always took this for granted. He said that if men here give good things to their children, there can be no doubt that the Father of us all will do the same.

The play instinct is put into us by our Maker. It is a talent which he trusts us with, and he intends that we shall use it. If we make no use of it, he is disappointed. He is very careful to put this instinct in. When you play you are doing something which God wants you to do. You please him by playing.

Indeed, God himself plays. If we are made in God's image, then the play instinct must be in God himself. We did not invent it. We could not create it. It is God-made, and God-given, and he gave it to us because he wanted us to be like himself. God works. No one hesitates to say that. Why should any one hesitate to say that God plays? Most certainly he plays, not after the fashion of men, but after the fashion of Deity. He plays, for instance, with colors. He loves colored lights. He plays with these every evening when the sun is going down. The sunset is not work—it is play. The next time you see a sunset, remember that God is playing. Some of you have blown soap-bubbles and you know what great fun it is. How beautiful the bubbles are—globular mirrors in which the world looks at itself and smiles. When we have blown the bubble as big as we can make it, we toss it on the air, and it goes floating off, exquisite as a lovely dream. What are the stars but the soap-bubbles of God? The constellations are his playthings.

If to play is Godlike then you ought to play as long as you live. Never give it up. Some people make a great mistake at this point. They think that only children have a right to play and that grown-ups ought to do nothing but work. But there is no one who is in greater need of play than a grown-up. If he does not play, his body gets stiff, and, what is worse, his mind gets stiff, and what is still worse, his heart gets stiff, and he is in danger of becoming wooden and gloomy.

The laws of play are the laws of life. In learning to play you learn to work, and to live. All the kingdoms of life are under the same Ruler, and his laws extend over all. The principles which must be obeyed in the playground are the principles which must be adhered to in the workshop. A person who has learned to play and work right has learned how to live.

It is a law of God that we must work with our might. If we do not work with our might our work soils our disposition. It is only when we put our whole self into our task that we really enjoy it. In any way we do this without trying. If we run races, we run with all our might. A race in which every runner ran with only a little of his might would be no race at all. No one would care to look at it, and even the runners would become disgusted and drop out. If

you do not play with your might there is no fun in it at all, and if you do not work with your might your work becomes a burden and bore.

Never cheat in your work. Always work honestly. Never scamp your work. If you do shoddy work or careless work or deceiving work, you spoil both your work and yourself. In your play you must always play fairly. There are many chances to cheat, but the temptation must be stoutly resisted. You cannot afford to win a game by any underhanded trick. A rogue on the playground is not sent to the penitentiary, but he is related to the rogues who are already there. They probably began by cheating in their games. Do not make a distinction between honesty in work and honesty in play. Honesty is honesty everywhere and always. If you are dishonest anywhere you are rotten at the core. How low and mean a man must feel who knows that he carries in his pocket a dollar which he has gained by cheating. Equally mean and low a boy or girl ought to feel who has won a game dishonestly. It takes all the glory out.

Never become grumpy or disgruntled because you are unsuccessful. Do not be embittered by failure no matter how galling it is. Hold your head up no matter how badly you are defeated. If at first you do not succeed, try, try again. All that is true in the field of labor, and it is equally true on the playground. Do not lose your temper when you do not win. You cannot expect to win all the time. Give someone else a chance to taste the joy of victory. Why should a boy pout like a baby because he comes out second or third best? Defeat is a common experience. We are all defeated again and again. Failure is a part of life. We all make many failures. But what is the use of blubbering? One of the chief values of play is that it disciplines us in the art of losing and still remaining calm and sweet.

Never strut or brag because of your successes. Nobody is found of conceited people. The world makes fun of the man or woman who puts on airs. The more successful one is the more humble he ought to be. The victor should not shout his victories from the housetop. This is sound doctrine everywhere and always. It is a lesson which ought to be learned in the play room. When you come out first never crow. Do not display in the hour of your triumph the disposition of a peacock. Be modest and say little.

But can one help being happy when he wins? No. That is natural and right. Never say that it makes no difference to you whether you win or lose and that you would just as soon come out last as first. If that be true there is something the matter with you, and if it be not true you ought not to say it. In every game, every one should do his level best to win. Rejoice in all your victories but do not swagger or boast.

Never become peevish because you cannot have your own way. Some people go off in a pet the moment anything excites their displeasure. Work with others is one of the great laws of life, and in order to work with others you ought to be ready to make sacrifices many and great. Wise men are telling us that this is what the world nowadays most needs. Labor and capital must work together, the churches must work together, the nations must learn to work together. So long as men work against one another, the world

must remain in a mess. In the world of play everything depends on the willingness of the players to play together. Why is baseball so attractive? It is because nine men play together on one side against nine men on the other side, and both sides play together under fixed rules in order to see which side shall win. It is the beautiful team work which makes the game endlessly fascinating. Players do thrilling feats and make amazing sacrifices in order that their side may win. If either team becomes sullen and balky the whole game is ruined. If one man on either side loses interest and refuses to do his best, that takes the zest out of all the players and the game is a failure. All the players must play together with high pluck and glee if the world is to see what baseball really is. Boys and girls sometimes quarrel in their play. This is not surprising, however, for grown-up men and women often quarrel in their work. But neither grown-ups nor children ought to quarrel. Quarreling puts an end to the gaiety of life. Jesus loved to see children at their play. He was sorry to see that boys and girls sometimes lose their temper. In their games they become unreasonable and cranky. He told some big folks one day that they reminded him of some children he had been watching in their play. There were two groups of them, and both groups got into a bad humor. One group said to the other group, "We wanted to play wedding and you would not dance," to which the second group replied, "We wanted to play funeral and you would not cry." And the result was that they did not play at all. They missed all the fun because they could not keep good-humored enough to play together. If you cannot play together now, you are not likely to be able to work together later on, and people who can neither play nor work together are sure to make an unhappy world.

Civilization today faces two great problems—the problem of labor and the problem of play. How can we secure for every boy and girl in America the right to play when in so many places the factory and shop are doing their utmost to deprive them of this right? How can we obtain, in these cruel and greedy days,

for every human being in factory and mill, in kitchen and office and shop and mine, the privilege of playing a little every week of the year? In this age of big cities which are all the time growing bigger, how can we provide playgrounds, not for a chosen few but for all? In this time when land is so scarce and building operations are so costly, how can we build homes for every one of which there shall be a room dedicated to play? Multitudes of parents are obliged to live in homes in which there is no place in which their children can play. The tragedy in the home leads to the tragedy of the street. The future of our republic depends largely on our success in solving the problem of play. If we can solve that, there is no doubt we can solve the problem of work. The play-problem is the more difficult.

There is a vivid and unforgettable picture in the book of Zechariah which I presume hardly any of you have ever read, the picture of a beautiful city which does not exist yet, but which some day is going to exist. A prophet painted the picture for the encouragement of the men of his day. The city in which he lived had been having a hard time. It had gone through the horrors of war. It had suffered the ravages of pestilence and famine. Hardly anybody in that city lived to be old. The aged had well-nigh disappeared and so also had the young. The city was made up of men and women in middle life, tribulation having killed off all the rest. But the prophet gazed into the future and saw that a better time was coming. A happier city will take the place of the city of today. In that new city old men and women will sit in the public squares in the sun, and the streets will be filled with boys and girls playing in the streets thereof. Can you see that picture in your eye and in your heart. That is the kind of city every one of us must work for. In a city in which old age and childhood—the two great blessings of life—shall have their secure and honored place; aged men and women sitting in the sun, tranquil and contented, and all around them the musical voices of happy boys and girls playing in the streets.

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The Offering a Climax, Not a Chore

By LUCIUS O. BAIRD, D. D.

Superintendent, Washington Congregational Conference

"I come in when the chores are over," remarked an irreverent man to his pastor as the explanation of his reaching church just before the sermon. Few would speak in this brutal manner but many I fear think of the "offering" as one of the church nuisances.

The gospel is a failure unless it makes stewards out of its recipients. Economics and vital religion can never be separated. Into the unregulated labor world of the Old Testament times was thrust the rest day commandment. Seven days of subsistence must be furnished by every Jew for six days of labor, native or foreign. Today, economically, the world is divided between a pagan capitalism and a materialistic socialism. Jesus's law of stewardship would save capitalism from its paganism because it would lift persons above

profits and service above rewards and yet protect individual initiative. Paul was clear that the collection had a high place in the lives of his converts. The first of the gospel discipline is to make people rich. Christian nations are the wealthy nations. The peril of riches can only be avoided by the drastic application of the laws of stewardship. We are tenants by courtesy, why deny the proprietorship of the landlord. As Rilla puts it,

"No man is great till he can see
How less than little he would be
If stripped to self and stark and bare
He hung his sign out anywhere."

The roads we ride on were surveyed and built by others. The thoughts we think grew out of the labors and bitter experiences of others. The freedom

joy was won for us by others. The planet we inhabit with all of the provisions of food, warmth, shelter, light and air came from the hand of the Great Provider.

For most of us the simplest way to acknowledge our debt to ourselves and to others, is to make a regular separation of income for religious uses. It is like payment of interest on a part due note. It is a renewed acceptance of the obligation. Money is man's detachable self. It is his personality coined into portable packages. Through other personalities it can be released in any corner of the world. There it becomes again flesh and blood ministering in the name of Christ to human need. The bandit's challenge, "Your money or your life," now becomes the steward's motto, "Money is your life." On the first day of the week set aside one-tenth of that portable life to be lived out beyond your reach. If one-tenth is too much, "take a fifth or a third" as the old lady said. A budget system is the important thing. Give "Benevolence" a checking account. To spend the money in that fund will become a joy. When the appeal comes it will no longer be a chore to be shirked, but an opportunity to put your second self at work making people happy far away. The only question to be settled is the worthwhileness of the cause and how much remains pledged of the tither's fund.

As I was writing this the train stopped. It gave me twenty minutes with a missionary at a railroad division point. I was introduced to a train dispatcher. Later my friend said, "That man tithes. He always

has money for every good cause. First, two hundred dollars a year for the church. Twenty-five per cent for missions. Then other things. 'Have you seen the Salvation Army Captain?' he asked the other day. 'Tell her I have ten dollars for the Army.'" His second self was happily at work in many lands, in many ways.

One of our Sunday School missionaries found a tithing school teacher with the following results:

"When holding a preaching service at Cedar Creek in Stevens County I was surprised to find a ten dollar check in the free will offering. This was given by the public school teacher. Since her coming to Cedar Creek as teacher the Sunday School has become self supporting; the attendance has doubled. She is janitor for the Sunday School, and is doing splendid work with a class of young people. She told me she had been a tither for four years. One public school teacher tithing her income would give more for the Kingdom than all the people in the average rural neighborhood." Some one has said:

"The Christian who begins to tithe or to practice stewardship in regard to his income will have at least seven surprises: 1. At the amount of money he has for the Lord's work. 2. At the deepening of his spiritual life. 3. At the ease with which he meets his own obligations. 4. At the pleasure he finds in larger giving. 5. At his satisfaction in the practice of stewardship in his time, his talents and his possessions. 6. At himself for not adopting the plan sooner. 7. At his new appreciation of the greatness of God.

Getting at the Heart of the Matter

By ANSEL E. JOHNSON, Acting Secretary of Promotion

A FEW years ago a splendid layman went to the church committee with the proposal of a plan by which he said they could solve one of the critical problems of the church.

He said it was a shame and a disgrace that so many were members of the church to whom it did not seem mean anything; that it was the easiest and cheapest organization to get into, the easiest and cheapest to stay in and the easiest and cheapest to get out of. The trouble, he said, was the lack of definiteness in the obligations which persons took as the condition of entering membership.

In vigorous language he declared that the majority of members meant to perform the vows which they took as they stood before the altar of the church, but they scarcely knew how to function because of this lack of definiteness in the obligations which they accepted, and therefore their relation to the church—which involved almost the whole of their sense of religion—soon became a matter of either uninterested formalism or active dissatisfaction to themselves and a distinct disappointment to the pastor and church.

"There are just two things," said he, "that will correct this, and I propose that we inaugurate them immediately.

"First, let us change our vows. The church is organized religion and I propose that we shall receive a member only as he takes upon himself these three specific vows. First, that he shall support the church

by regular attendance and participation in at least one service a week through the church season, and such attendance shall be thought of with the distinct idea not of getting but of giving, and in order that he may do this he declares that he will welcome information, which the pastor of the church may from time to time send him, indicating ways and means where there is a lack, or in which he may help to build up the church and extend its message and service in the world.

"Secondly, that he shall regularly contribute some reasonable proportion of his income to the work of extending the Kingdom of God, giving of this a reasonably large share to be used in and through this church.

"And thirdly, that he shall not only be open to, but shall strive to learn about and understand the work that is carried on by the church and through its various auxiliaries and denominational relationships, both in our home city, throughout our country, and the world.

"The second thing I propose is that the church shall check up all its members regularly. Oh, I don't mean in a small, nagging, arbitrary fashion, but here is a straight-forward way that every man will agree is fair to him and to the church, as well as to the one whom we now undertake to serve. First, once a year the church committee—which is large and represents all departments of the church—shall go carefully over its roll, make note of the names of members who do not seem to live up to these vows, and make a faithful

effort to get them to share in the work of the church. Secondly, once a year the church committee shall go carefully over the list of members and note the names of those who for the past three years have not been reasonably fulfilling these vows, and shall by vote place such names upon the "Inactive List." Those so removed shall not be counted as members, but may be reinstated by vote of the church upon recommendation of the church committee. In this way we shall constantly have a church of working, growing members."

Perhaps you do not believe it, but at any rate what he said indicates three areas of ministry that place definite obligations upon us as pastors and officers because we are the chosen leaders of our churches.

First, as I understand it, it is our high privilege and solemn obligation to seek both personally, and through study and unremitting leadership of our people, to win others to definite enlistment as disciples of the Lord Jesus Christ.

Without great elaboration, and assuming entrance into church membership as a formal expression of such enlistment, we will all agree that this means their acceptance of new obligation in life.

Therefore we must inform and inspire these new members in the ways and means of expressing their acceptance and purpose in a practical, vital fashion. We must show them the avenues of expression and undertake to school them in its practice.

The Every Member Canvass as proposed by the Commission on Missions is not a drive, neither is it a machine nor a quick, mechanical method of raising funds. Properly interpreted, the campaign is a period of training in Christian discipleship. Six or more weeks are required for effective service. There is no

Certainly the third area in which we must lead them crowds itself upon our attention by both its attractiveness and critical significance as we seek to lead these new members. An almost matchless opportunity for information and inspiration to new and larger horizon and activity presents itself in our inherited partnership in the world-wide work of our churches.

There are several sides of this presentation, but surely we are under everlasting obligation to lead our people into knowledge and understanding of this great world-wide work because of the heroic investment of these representatives of ours. Then there is a second element of compulsion in the fact that our service within this area comes the nearest to a simon-pure expression of the gospel in both content and spirit, and coupled with these is on the one hand the critical need of many of those to whom we minister, while on the other hand nothing less than a discipleship that sets itself to the task of carrying the good news with all its ministry of purification and enrichment to the whole world's life is an adequate expression of the soul's commitment or will have power enough to carry through effectively its full share in the great moral task that lies at one's own door.

The Commission on Missions seeks to serve you in this thing. Make provision for joining in the largest possible use of its promotional plans, literature and helps for your next financial canvass.

other time or place in the church's year for this practical training. How shall our people understand if we do not bring them this information, and how shall our pledged contributions mean something vital if it be not that we seek to secure them as the purposeful expression of discipleship?

Apportionment Receipts

As reported by the Treasurers of all Congregational Societies

For the Month of April

For Calendar Year to May 1

	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B. C. F. M..	\$44,853	\$40,360	\$4,493	.....	\$86,478	\$86,828	.....	\$350
W. B. M.	38,466	37,767	699	.....	63,877	64,562	.....	685
W. B. M. I. ..	12,408	12,193	215	.....	72,880	72,265	\$615	.....
W. B. M. P. .	3,172	4,478	.....	\$1,306	9,957	8,084	1,873	.....
C. E. S.	7,299	8,839	.....	1,540	15,139	17,226	.....	2,087
C. B. Society .	11,428	10,820	608	.....	20,057	21,179	.....	1,122
C. H. M. S. ..	9,115	16,262	.....	7,147	38,007	42,144	.....	4,137
A. M. A.	18,056	24,072	.....	6,016	42,606	49,933	.....	7,327
C. S. S. E. S..	2,949	3,513	.....	564	7,188	8,751	.....	1,563
C. B. M. R. ..	8,440	9,016	.....	576	12,984	16,418	.....	3,434
Annuity Fund..	1,734	1,316	418	.....	3,164	3,451	.....	287
Found. for Ed..	3,887	.....	3,887	.....	6,765	.....	6,765	.....
Total	\$161,307	\$168,636	\$9,820	\$17,149	\$379,102	\$390,841	\$9,253	\$20,992

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

THE AMERICAN MISSIONARY ASSOCIATION

History in Review

AT the mid-winter meeting of the Commission on Missions, a special Committee of Twelve made a report on reorganization and consolidation of the Mission Boards. It was proposed that the American Missionary Association merge its educational work with that of the Educational Society and its church work with that of the Home Missionary Society—thus practically destroying the Association as a society.

The Association feels that the time has come when its history, its achievements, its purposes and its opportunities should be restated before our Congregational constituency. The following paper has as an object the presentation of the distinctive and important work of the Association for the consideration of those called upon to estimate its claims to continued existence. It has been seventy-eight years since the organization of the Association and sixty years since the Civil War, and that means that the present generation is little conscious of the history and work of the Association; and there are today thousands who have come to the Congregational church from other bodies who have no knowledge of what the Association has accomplished and, perhaps, of what today it is accomplishing.

"The time has come when those who would sustain missions for the propagation of a pure and free Christianity should institute arrangements for gathering and sustaining churches in heathen lands, from which the sins of caste, polygamy, slaveholding and the like shall be excluded by the terms of admission, or by disciplinary process.

"We have been accustomed to regard Christianity as established in this entire country. But what fearful crimes, public as well as private, do we here witness! And what multitudes, professing the purest faith, in good standing, and honored by the churches, are practicing these crimes! There are in the slave states in this country nearly three millions of our colored brethren in slavery—the most malignant and cruel in existence. The personality of its victims is annihilated by law; the image effaced, and man is regarded as a chattel. He is denied the Bible and made a sport of the wanton, the avaricious, the intemperate and the merciless, while the religion of a portion of the country defends the atrocity, and a large portion shelters and fellowships the transgressor.

"Woe be to us if we accommodate God's standard to the customs of a popular brother-hating Christianity!"

This was the birth-cry of the American Missionary Association, issued at its organization in Albany, New York, September 3, 1846. How far and faint it all seems to us now, but the man, or the organization, which sounded such high notes did it with back to the wall. Plymouth Church, in Brooklyn, was not organized until the following spring.

When Henry Ward Beecher came to Brooklyn a

year later, in 1847, he declared that there was not a single church missionary society which dared to come out in the open against slavery. It was this fact which drew these intrepid souls from the silent crowd. The chairman of its executive committee was Arthur Tappan, of whom another New York merchant said: "I would give Arthur Tappan ten thousand dollars a year if he would only sit in a chair in the front window of my store—his character is enough." And his brother, Lewis Tappan, always foremost in philanthropy, was the treasurer. A few years before, these brothers had been the financial backers of the Amistad Committee who took the cause of those revolutionary refugee slaves from their stolen ship through the Supreme Court, when the Grand Old Man Eloquent—John Quincy Adams—had for two hours poured out his soul until it overwhelmed Francis Scott Key, the Attorney General, who said that these slaves did not have a ghost of a show for their freedom. And it was Lewis Tappan who took them back to Africa and organized the Mendi Mission in their original home.

It is easy to forget what pioneering this was. Lowell was just issuing his first Bigelow Papers against the Mexican War, forced upon our nation by the desire to extend the slave territory. This was the year that the unknown Abraham Lincoln was elected to Congress, where he sat a silent and unregarded spectator of the "irrepressible conflict." General Fremont, that year, had raised the United States flag at Monterey, California—California, which no one wanted and in which no one was interested. Two years later gold was discovered in Sutters Mills, and there began that long line of emigrants, to be followed a half century later by the hegira of thousands of retired Iowa farmers. Two years later General Scott entered Mexico City and brought to us that vast Southwest—an empire which would have been the prize for the battles of kings. Four years later Henry Clay offered his last Compromise which caused Daniel Webster to enter the eclipse of his famous Seventh of March speech.

Ten years later President Lincoln uttered a now historic sentence: "This government cannot remain half slave and half free,"—and it was declared by his ambitious friends, "a damn fool utterance." Then came the famous Douglass debates, in which he stunned his hearers by saying: "In some respects, she (the negro woman) is not my equal, but in her natural right to eat the bread she has earned by the sweat of her brow, she is my equal, and the equal of Judge Douglass, and the equal of any other man." John Brown had not yet emerged as a national figure, and the "Beecher's Bibles," loaded with bullets and not religion, came to Kansas eleven years later. It was not until 1852 that the North sat up nights to sob with Uncle Tom and little Eva and declare undying hatred to such a system.

From the very first, the Association stood out on high and isolated ground in its antagonism to slavery. It is true that Garrison had been for some years shouting: "I will not equivocate! I will be heard!" And it is true that the American Anti-Slavery Society had been organized some fifteen years before, but, unfortunately, while church members constituted the membership of that Society, the church as such was strangely silent. Any such statement must be always modified by a sincere and joyous recognition of the unwavering witness borne by the Quakers. The Association refused membership to any who were, in any way, partakers of the sin of slavery, and further refused any "tainted money" from slaveholders. They refused also to send out any missionaries who were not outspoken on the great issue. When, in 1850, the Fugitive Slave Law was passed, the Association, at its Fourth Annual Meeting, resolved:

"That we believe the Christianity of the nation is about to be tested in view of the late act of Congress for the recovery of Fugitive Slaves, which appears equally at variance with the principles of the Association, the Constitution of the country, and the law of God; and that, as Christians, we do solemnly covenant with each other and with our colored brethren that we cannot obey it, nor any law that evidently contravenes the higher law of our Maker, whatever persecutions or penalty we may be called to suffer."

As it was the one missionary organization which had taken an unequivocal stand on the question of slavery, the kindred spirits began to gather to it not only at home, but abroad. From the first it had carried on work in Jamaica for the emancipated slaves on that island. In 1860, just before the war, the mission in Jamaica had seven stations and nine schools, with twenty-four missionaries. Its mission among the Ojibwa Indians had, from the first, attracted wide attention. That stern, uncompromising old saint, Rev. J. S. Clark, in the Hawaiian Islands, had sought shelter under its name. He was one who hated slavery so much that he refused to wear cotton even in that torrid zone because cotton was raised by slave labor; and he it was who was wont to gather around him the little children of Maui when the older ones refused to come, and there taught them the sin and horror of slavery. Among those little lads who came and listened was one named Sammy Armstrong and who, later, as a General in the United States Army, was to be made famous at Hampton. And, with that theological and social revolution which still runs in the blood, came also Rev. D. B. Bradley, of Siam, in 1848, bringing his whole mission with him. It is probable that the first bread that Dr. Dan Bradley, of Cleveland, ate came from the salary paid by the Association.

For similar reasons, the Association had its missionaries—one hundred and twelve in number—in Illinois, Iowa, Kansas, Michigan and Wisconsin; and among them we note Cedar Falls and Waterloo, in Iowa; Knoxville, Paxton and Aurora, in Illinois; and, listed among its mission fields, we find Plymouth, of Minneapolis, with Norman McLeod as the missionary and a grant of two hundred dollars. It will probably be news to these states that these churches were sustained, and some of them probably organized, by the American Missionary Association.

The Association has the distinction also of beginning the first decided efforts, while slavery existed, for the education and religious instruction of the people of the South on an avowedly anti-slavery basis. No figures in American religious history stand out more heroically than those early missionaries in Kentucky—such as John G. Fee and John A. R. Rogers. These missionaries, under the Association, laid the foundation of Berea College, openly anti-slavery, and open to both white and colored. They were finally warned to leave the country after John Brown's raid on Harper's Ferry, and refused. One of their number, Mr. Jones, was taken and whipped on the bare back in the presence of Mr. Fee and then he himself was stripped and the whip was about to be applied but for some reason was not. Then a crowd of sixty mounted horsemen came and put them on their horses and drove them out. On December 30, 1859, this band of thirty-six persons reached Cincinnati destitute and homeless. The following brave words of Rev. J. A. R. Rogers will be read with increased pathos when one remembers that his heroic wife and little children were partakers in his sacrifices for the sake of Christ and the free Gospel:

"We go sorrowing, yet rejoicing. We have been able to take joyfully the sacrifice of much of our property. We sorrow to leave those so dear to us. I part with great reluctance from many slaveholders and their friends. We rejoice believing that, by leaving, we are giving a more public testimony for Christ and truth than we could in a long time if we remained."

The Association has the distinction of starting the first work among the Chinese on the Western Coast. At its annual meeting in 1852, held at Bangor, Maine, only four years after the discovery of gold in California, we read that "since January 1, twenty-nine vessels, conveying seven thousand five hundred and thirty-seven Chinese emigrants, have been dispatched from Hong Kong, Macao and Whampoa. On the twenty-seventh of March the vessels yet to sail numbered thirty-one, to convey nine thousand two hundred and seventy passengers. As has been said, the Lord, instead of suggesting to Christians to go to heathen countries, as heretofore, to be instrumental in the conversion of natives seems to be bringing the heathen to our shores to be brought into the Kingdom of Christ. Shall not the Association have a part in the glorious work of evangelizing California?" And it was resolved to begin a work in California for the Chinese and Japanese. At the next annual meeting, held in Worcester, Massachusetts, in September, it was reported that the mission to the Orientals had been established in California, and that Rev. S. V. Blakeslee and wife had sailed from New York and landed there in December, 1852. Upon arrival there, they found that a Presbyterian missionary had come direct from China for the same work, and it was thought best to combine the work under the Presbyterians—an example in missionary comity which has been all too rarely followed, but which was to find fruitage later in the splendid cooperation, or rather combination, of the Congregational and Presbyterian work among the Japanese on the entire Coast. This work among the Orientals was resumed in 1868 and since then, in cooperation with the California Confer-

ence, has slowly but surely developed into its present dimensions. On account of its international implications, it has importance out of all proportion to its size.

The Association was, from the first, an inter-denominational organization. It is true that most of those who formed the Armistad Commission, and who later formed the Association, were Congregationalists. More and more it gathered to it the leading Congregational ministers and churches of the nation. Its first real national gathering, in 1848, was held in the Fourth Congregational Church, Hartford, Connecticut, where Rev. W. W. Patton, father of Dr. Cornelius Patton, was pastor, and until his death, one of the staunchest friends of the American Missionary Association. Most of its annual gatherings were held in Congregational churches; most of the magnificent list of preachers of its annual sermons were Congregational ministers. Of its sixteen presidents nine were Congregational ministers, and they form a notable list:

David Thurston,	Maine,	1859-1865
Edward N. Kirk,	Massachusetts,	1865-1874
William M. Taylor,	New York,	1888-1892
Frederick A. Noble,	Illinois,	1898-1901
Washington Gladden,	Ohio,	1901-1904
Amory H. Bradford,	New Jersey,	1904-1909
Henry C. King,	Ohio,	1913-1919
Nehemiah Boynton,	New York,	1919-1923
William H. Day,	Connecticut,	1923-

Among the laymen presidents, we find such names as William Jackson, Lawrence Brainard, William B. Washburn, Merrill E. Gates and Cyrus Northrup. If we take the roster of those who composed its Executive Committee, we shall find most of the notable men who served the Congregational churches in the past. And yet always the Association was enriched by those from other denominations, and the Hand Fund was a gift of a Presbyterian because of the inter-denominational character of the Association.

As other denominations withdrew to form their own agencies for the same sort of service, the Association

was left almost completely in the hands of Congregationalists. It was in 1865, at the National Council held in Boston, that the Congregationalists adopted the Association as its agency for service among the freedmen, and resolved to raise two hundred and fifty thousand dollars for its work. With this background, at the National Council in Kansas City, in 1913, the Association came, with the other Congregational Boards, into the National Council of Congregational Churches and under its control. But, true to its inter-denominational history, it retained in its charter the provision that "Any Evangelical church, not affiliated with the Congregational Council, which has within a year contributed to the funds of the Association, may appoint one delegate to the Annual Meeting, and such delegate, duly attested by credentials, shall be a voting member of the Association for the year for which he is appointed."

While the Association is organically connected with the Congregational denomination, and looks to the Congregational churches for one-third of its support, it has always maintained the undenominational character of its educational work. It is probable that four-fifths of the students in its schools are not Congregationalists—Methodists and Baptists predominating, and not a few Catholics. No attempt is made to proselyte them and most of them go back to their own churches and there invest their increased talents. It is safe to say that there is not on record such an unselfish service, such a purely eleemosynary contribution made by any other denomination in our history—millions of dollars invested without hope or purpose of profit. For this the Association has been severely criticized in the past by denominational promoters, but we do not believe that the rank and file of our Congregational constituency will be willing to destroy this significant contribution and have the Association stamped with the name "Congregational." In this day of sectarian recrudescence among most denominations, the Association believes that the Congregational churches, at whatever price, will not join the great majority.



Poor Wolf

How an Indian Found God

By C. L. HALL, D.D., Elbowoods, North Dakota

POOOR Wolf was born in the middle one of the five Hidatsa villages on the Knife River where it flows into the Missouri. His uncle, the Road Maker,—Adi-hidish—was a leader among the people when Lewis and Clark visited the village in 1803-4. Poor Wolf reckoned that he was born in 1820. As a little boy he remembered seeing white soldiers come up the river in eight wooden boats, that they pulled with ropes—cordelled—from the banks. These whites made an agreement with the Indians about their hunting grounds. The little boy remembered saying to his father, Buffalo-hide-tent: "Will I be a white man now?" His father said: "Yes." In old age Poor Wolf, looking back, would say: "I have been a friend to the whites ever since." When he was a child five years old, possibly only four, he prayed to animals and

to the sun, moon and stars. His words were not many, but he prayed. He was afraid of the enemy in the dark. Through a trader his father had heard of the white man's Great Spirit. In this way he had some dim knowledge of God and sometimes prayed to the white man's God, who made us grow. He said he used to be afraid of the white man's teaching.

When he was seventeen years of age, he had small-pox. This was in the smallpox scourge of 1837. Many of the people died, and the rest abandoned their villages. They stayed away till three mysterious figures in black told them it was safe to return. When the people went away, Poor Wolf was left alone in the lodge, helpless, with swollen face, and eyes half closed. He said: "A bear came in and walked right to where I was, and sat down with his back pressed

against me, and began to scratch his breast with his forepaws. By and by he got up and walked out of the lodge. Was I dreaming or had it really happened? While I was thinking it over, the bear came back again, and while I trembled for fear, went through the same motions again, and then went off leaving me unharmed. I thought surely the bear had mercy on me, and when my father returned we talked it over and he agreed that the bear had pitied me. After that I worshiped the bear, and in the dance I wore anklets of bear's teeth. When I was nineteen or nearly twenty, still unmarried, I went fasting for twenty days. I would go without food and not smoke for four days. On the fifth day I would rest a little and then abstain again. My mother and some of my friends tried to have me give up, but I would not. During this time of fasting, I went about crying aloud, and after I ceased to fast, I still went about crying for a year."

At the end of the fast, his father cut four pieces of skin from the upper arm and four from the lower arm. This was a sacrifice to his gods. After these wounds were healed, he entered a lodge, where there were many old men. Here he was tattooed on his arms and all one side of his breast and back.

This was done with great ceremony. Two men did the work of pricking in the patterns, and the men would sing: "Let his body be pictured, his spirit also. Oh, White Father in heaven, and ye four winds, make him blue. Let him not be bitten by rattlesnakes," and so on. It was thought that the tattooing would make one courageous and give one protection; that he would not be struck by bullets from an enemy; that he could suck out poison without harm.

Recounting his history, the old man said that once a hundred warriors were out on a trip, and got very hungry. He had a piece of fat buffalo meat concealed, that he had carried along. This he roasted and gave to them and they were saved from starving. In consequence one of the warriors gave him the name of Poor Wolf. The warrior who gave the name had taken part in a sun-dance. He had continued dancing for four days until all others stopped, and then had kept on for another four days. Then he had a dream and saw a wolf that told him he would have a long life. So he gave the name of Poor or Lean Wolf to the one who had saved his life.

It is plain that Poor Wolf was a religious as well as political leader. He seems to have thoroughly be-

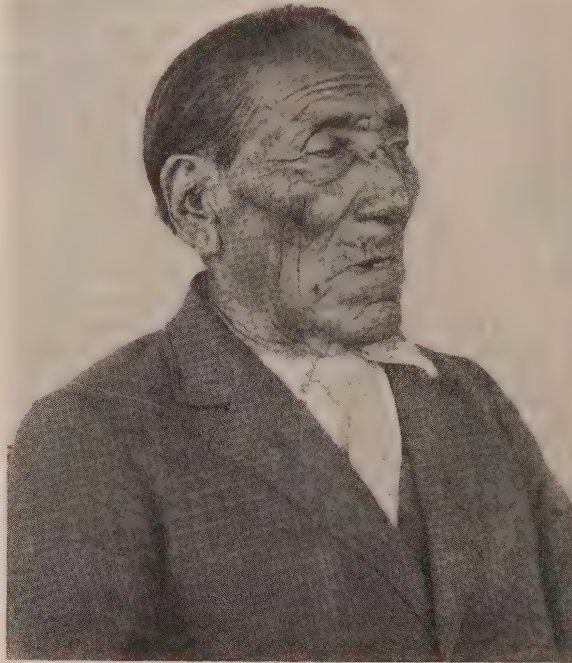
lieved in his gods, and greatly influenced his people, who in turn rewarded him for his spiritual services.

When the missionary came in 1876, he found Poor Wolf among the friendly Indians. When Captain Pratt came two years later, to get the first pupils from a reservation, we appealed to Poor Wolf among others to let his children go to Hampton, Virginia. He said: "If I had sons you could have them. I have only daughters and can not let them go." Later Poor Wolf joined a delegation of several Indian leaders who went to Washington. At that time they were taken to Hampton. Poor Wolf was impressed by the works of the white people, and the opportunities of the children at the school. After his return home he wrote to one of the Indian girls of his tribe telling her to be diligent in learning the white woman's ways. So

when the missionary collected a company of seven children to go to Santee, Nebraska, Poor Wolf's little girl, Otter, was one of the number. She was the only girl among six boys. When Poor Wolf found after another season that Otter prospered at Santee and was able to send messages back that encouraged him, he sent a second daughter, a year or two older than Otter, to join her sister. These girls spent three years at Santee and became Christians. This gave us a new hold on Poor Wolf's friendship and the girls prayed for their father that he might follow with them in their new experience. Thus Poor Wolf became a regular attendant at Christian services. Sometimes he was useful in repeating to others the

Bible stories that he had learned. His friendship went so far as to make him a crier, or herald for the missionary. According to Indian custom, he would go around among the houses in the village, calling out loud: "Come and sit for Ho-waste." This he did as a matter of friendship. Apparently he was still the "medicine-man" of his tribe.

After three years when his daughters came back from school, he found he had a new problem on his hands,—the old village was not a fit place for them to live. He ought to find a better home for them. The younger one, Otter, found a temporary refuge in the missionary boarding school that had just been started. The older one, Miriam, had grown, during her stay at Santee, into a Christian young woman much appreciated by her matron and teachers. It was an easy matter to persuade Poor Wolf to let his daughters go back for further training. On August 12, 1885, he and his wife and two daughters were part of a



POOR WOLF, AGED EIGHTY-TWO YEARS

company, who went with me across the trail to Devil's Lake, one hundred and thirty miles. Poor Wolf was an experienced man on the prairie. On the way over he had criticized me for losing the trail, saying that if he were a young man, he could have found it, which no doubt was true. However, with white men's ways he was not so familiar. For once there had been some dampness in the region and lizards were plenty on the prairie; so while I was away from the camp for a short time, Poor Wolf had found a nice dry, sandy place for their bed for the night. I was obliged to disappoint their hopes to escape from the lizards for they had made their bed between the rails of the railroad track. We were met at Devil's Lake by the matron from the Santee school, who took the girls, with other children, in charge. This was a relief to the missionary, for Poor Wolf had asked him to get hats, "like white women," for his girls. We saw the company get on the train for Santee. Then the old couple, having escaped from the perils of civilization and parted from their children, started on their lonely way home.

Poor Wolf was now sixty-five years of age and our bonds of friendship were growing stronger. There was a great struggle within the old man's mind. One night he had come to the house alone. We were troubled in those days with Indians

from the North, and especially with vile white men, who would drop down the river in a skiff or raft and get away with our horses. White settlers had formed a "vigilance committee," and one offender had been found hanging on a telegraph post. The old man said: "I was out watching for horse thieves, saw your light and came in. I have been thinking much of this religion of the Son of God, of which you have been telling us; but there is much that I do not yet understand. I was brought up in a different way." Then he told me about being saved from the smallpox, the bear, the bullets of the enemy, and that he thought mysterious powers had protected him. I told him that it was our Father in heaven, who had spared him, that he might hear about his Son, the forgiveness of sin, and the way of everlasting life. The old chief went out into the dark,—thinking. Later, one Sunday night he came and spoke to me as follows: "What will I have to do to belong to God's people? Tell me plainly. Many years ago I gave up fighting, stealing horses, and other bad deeds. I've obeyed the white man's laws as far as I know them. You tell me that I must give up conjuring. That will be difficult for I get presents and pay from the patients who are cured. Must I give up

going on visits to dances? By joining in these dances and feasts and worship of spirits, I can get horses, ornaments and fine clothing which are given to the visitors. Must I give up all the old Indian songs, which are a part of the life of our people? Must I give up the charms that I have carried on my person for years and which I believe have defended me from demons? My body is tattooed to show my allegiance to various spirits. How can I cut these out of my flesh? Ever since I was a little child I have looked upon the many works of nature and thought they were great supernatural beings. Now you tell me that it is the great God who does these things, and I have gone about the village calling upon the people to come and pray to God."

The time came for Poor Wolf's two daughters to return the second time from school and the problem of how to take care of them and adjust himself to the new conditions became acute. The girls had become Christians, endeared themselves to the friends at Santee, and had been praying for their father. When

they came back he saw that some new environment was needed for them. Yet he felt that it was impossible for him to break away from his past; and that he never could find favor with God. One day he said to his daughter, "Otter, I notice they all



POOR WOLF'S HOUSE

say, 'Our Father' in prayer. I have done so many wrong things and been for a long life so far from God's way that it does not seem right for me to say, 'My Father.' His daughter gave him the text, "To as many as received him to them gave he power to become the sons of God." Then Poor Wolf said: "If he gives me the power to be his child, then, I think, I may call him 'Father.'"

It was April 1887, eleven years after our first landing at Fort Berthold, that Poor Wolf proved his new faith by throwing away all his old fetishes. He had a dried turtle shell, muskrat skin, mink skin, red muscles, crane head, otter skin: six things, besides peppermint and other herbs. For these and the songs and the ritual connected with them, he had paid eighty buffalo hides, besides guns and ponies. He kept the turtle shell and the muscles because they belonged to his father, but he did not worship them. He had paid one hundred and eighty buffalo hides, ten of which were decorated with porcupine work, knives and ponies, for a bear's arm, a crane's head, an owl's head, a buffalo skull, sweet-grass, braided to represent a snake with two heads, the long hair of the buffalo near the jaw, owl claws and an image of an owl in

buffalo hair. Such things were used at the buffalo dance for conjuring. These gave the strength of the buffalo in fighting. They also brought the buffalo when food was scarce. They cured wounds. There were corn in the ear, and in a basket, red foxes and swift foxes, arrow heads and things to make the wind blow right. All these conjuring things he took out on to a hill, talked to them, told them he did not need them any more, and threw them away. For doing so Crow-Breast, the Gros Ventre chief, called him a fool. The people prophesied dire calamities because of his forsaking his gods and their predictions seemed to be fulfilled. His wife was struck with paralysis, which crippled her for some time. His team of horses was killed by lightning and he became blind, but his faith was not shaken. He knelt in his house and prayed: "Oh, God of my daughter, be my God also!" After a while he partly recovered his sight, and his wife's health was restored.

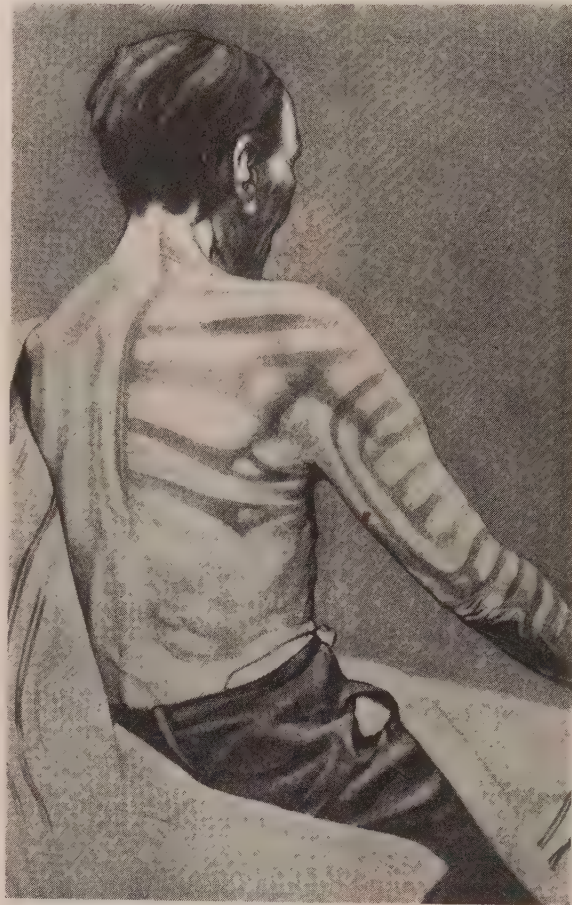
He made a trip of three hundred miles to the Cheyenne Agency that he might meet with Dakota Christians. He was one of the first to break away from the old village and start a home on his individual allotment. From that time he was a great helper in the work of the mission, but it was not until six years afterwards that he received Christian baptism, and he and all his house united with the church. That year, 1893, we had a council of our white missionaries from all over the Dakotas, who for the first time found their way to our distant post. On Sunday, May 28, we had a communion season and seventeen, nearly all parents of our school children, were received into the church. This was one for each year of our mission life. It

was like the breaking up of the river ice in the spring. The whole community seemed to change.

Poor Wolf was now an old man of seventy-four winters. His old heathenism had been inserted into his body as well as into his soul. How should he get rid of it? I told him to look at the tattooing and say: "Let no man trouble me, for I bear in my body the marks of the Lord Jesus. They show what he has saved me from." The energy that had gone into his Indian life still persisted in the new, and though his sight failed a few years after this, and he was obliged to depend upon others to get about, he still was the main helper and inspiration in the church. He continued to be so for sixteen years, until ninety years of age. As deacon, he had the privilege of receiving into the church many others whom he had influenced to take the Christian way. He would tell them how he had given up all his past, and that Christ was the true Saviour. He would tell the young man of doubting Thomas, who was finally convinced, when he saw the wounds, and plead with them also to believe. When he couldn't

get anyone to bring him to church in his old age, he prayed at his house with his family. He would say: "I did wrong and was ignorant, but God is merciful and saves us." Wolf Chief said when he called upon him: "Poor Wolf talked at length with me, and I stayed all night at his house. At breakfast he asked me to make the usual prayer and I did so. He said: 'I am very old now and waiting to go above, but you are young yet. Persevere in the way of God.'"

One Sunday morning near the end he gave me a dollar for the missionary work of the church. He died giving himself and what he had to his Saviour.



POOR WOLF TATTOOED

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Mountain Workers' Conference

THE twelfth annual meeting of workers among the Southern Highlanders was held in Knoxville, Tennessee, on March 17-19. These conferences, so well begun by the late John C. Campbell, grow in usefulness each year under the efficient leadership of Mrs. Campbell.

Recently Mrs. Campbell and Miss Marguerite Butler spent fifteen months in Denmark studying the

Danish Folk Schools. It had been the hope of Mr. Campbell to study these schools with the view of adapting them in some way to the conditions in the Southern mountains. Mrs. Campbell returned convinced that her husband was not amiss in his expectations. In many ways, the Danish Folk Schools are successfully meeting conditions not at all unlike fairly common situations in the Southern mountains, par-

ticularly the agricultural sections. The Danish schools have done four essential things remarkably well. They have made the Danish farmers efficient, intelligent, contented and spiritually aspiring.

This is precisely what needs to be done in the Southern mountains. Thus far, the mountain schools have been successful chiefly in furnishing a way up and a way out for promising mountain youth. Those who have remained to clear the forests, till the lands, man the mines, run the village stores and rock the cradles have made little progress. Mrs. Campbell and Miss Butler hope to establish a Folk School of some sort in an agricultural community that may "awaken, enliven and enlighten" the lives of those who keep the home fires burning. Already, they have partially tested the scheme with two interesting experiments.

At Wooten, Kentucky, Miss Butler conducted a seven weeks' school meeting on Monday and Tuesday nights. Only persons eighteen years of age and older were eligible. The only entrance requirement was a desire to attend. They began with a study of contemporary history reflected in the lives of the people themselves who attended the classes. From Wooten, as a geographical center, and themselves as historical characters, they travelled over the world and traced

their ancestries back to prehistoric times. The people were intensely interested. They came through rain and storm. From petty gossip and feudal prejudices, their minds were diverted to things of historic significance.

At Berea, a similar experiment was tried on a twenty-five-day boarding-student basis. Adults without previous training came to enjoy the life of Berea, and attended classes of their own choosing and to their own liking. They left with high purposes and new visions. An ardent K. K. K. gradually let go of his hatreds and prejudices. A preacher mentally stepped outside of his blinding superstitions and confining dogmas. After he returned to his parish, one of his members wrote to Berea, "What did you do to our preacher? He is a new man, and his sermons are interesting."

Thus encouraged, Mrs. Campbell and Miss Butler left the Knoxville conference in search of a community where they will establish a permanent school. The Russell Sage Foundation is financing Mrs. Campbell. The women of the Presbyterian Home Board and the A. M. A. are financing Miss Butler. The plan is to form a board of trustees and manage the new school on a cooperative and interdenominational basis. We predict great usefulness for this new school.



Mountain Life and Work

VOLUME ONE, number one, of a new magazine, entitled *Mountain Life and Work*, published by Berea College in the interest of fellowship and mutual understanding between the Appalachian Mountains and the rest of the nation, is a welcome caller at our desk. Berea is a great institution under wise and strong direction with a history that is rich in heroism and in the rewards of heroism. It is nobly fulfilling the prayers of its founders, and

is enriching not only the needy mountain country with the blessings of Christian education, but is making also our nation its debtor.

It has been wonderfully directed in the past, but was never under better guidance than now. Thoughtful people who wish to know what is going on in this great mountain region will be fully rewarded if they send in their subscriptions, one dollar a year, to Marshall Vaughn, Berea, Kentucky.



Teacher's Letter From McIntosh, Georgia

By ANNIE M. MUNDEN, *Teacher*

UNDoubtedly you have read recent accounts of the floods in South Georgia. We were in a critical situation, surrounded by the places that were affected. For a while we could not communicate with any one outside a radius of twenty miles. The waters even rose in the Riceboro River, which is only six miles from the school. Then, we were between two very large swamps. What saved us from this crisis? What helped us to overcome the other dangers that might have encountered us? The prayers of those interested in us; the prayers that are offered for us daily by those who know the value of communicating with Him unceasingly—they, with our petitions, helped us. As a result of the continued downpour of rain and cold weather, there are ten students sick with the influenza.

Anyone who has visited this school knows that only the teachers' rooms and study hall have stoves. What was to be done in such a case? One room was fitted up with two beds that accommodated six children. But remember, that there was only one window and the

room not the largest in the building. They are being cared for the best we know how. Home remedies which are very limited, are being used for them. The other four girls had to stay in their rooms and endure the cold and dampness. As a result, they are not improving as rapidly as the others. With the nearest doctor who is worth while, nine miles away—and he charged six dollars for each visit during the fair weather and ten dollars during the rainy weather, because of the bad roads—some kind of room needs to be fitted up to accommodate children who are sick.

Nothing but our faith in God has helped up to care for them as much as we have. This room may be called a "haven of rest" when compared with what they have at home. But we are working and trying to help them know the right way of doing things. Even first aid remedies would be appreciated by those laboring under such adverse conditions. This school is really a Macedonia, calling to you for help. We are grateful for what you have done, and do not fail to utilize all that is given to us.

From Peabody Academy, Troy, N. C.

THERE is a new spirit abroad in the South that we call the *New South*. It is a spirit that is manifesting itself in all the white Southern universities and colleges and even in some of the churches. It is due to a realization on the part of both white and black men that only through Christian cooperation, working together, can we prosper. Never before has there been such an interest in the education of the Negro, but it is well for us to remember the depths

from which we are climbing,—and we *are* climbing.

In the background of all is a mass of over ten millions of black people, without the long heritage of Christian homes, without good churches; without even sufficient elementary schools; without the hope and courage that a more mature knowledge of Christ gives. This is the backward group that we are ministering to and we are praying that your interest in missions in the South will increase.

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A Baptism at Moorhead

OUR school at Moorhead, in the Yazoo Delta, is absolutely rural. Where the school buildings now stand was an unbroken wilderness grown up from a cave jungle and trees. This delta region was fittingly known as the Black Belt. The colored people in this vicinity were in mental and spiritual



AT THE RIVER QUIVERS, MOORHEAD



BAPTISMS

darkness typified in their features. Wonderful changes have been wrought by this school, in ideas of life and in their practice; in religion and in Christian homes. The pictures herewith represent a baptism ceremony of some of these people in the River Quivers. It was taken by one of the teachers.

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The Stranger Within Thy Gates

By REV. KENGO TAJIMA

UP and down the Pacific coast states and the country between the Sierras and the Rockies are scattered bunches of Oriental population. They are Japanese, Chinese and Koreans.

The right of naturalization and citizenship is denied to them, and in some states the law debars them to own and even lease land in order to cultivate it and live a settled and decent life. Criticisms are made against them that they are unassimilable, that they never take in the American ideals and customs and manners, and that they never become a part and parcel of the American citizenry. The fact is that never a chance was given to them for it. I think it was the late President Theodore Roosevelt who took note of the real situation they were placed in, by calling them "the strangers within thy gates," and meant to do justice to them by extending to them also the privilege

of citizenship. In one of his messages to the Congress he made a suggestion to the nation's law-makers that the Japanese be given the right of naturalization. A prophet of justice as he was, his voice was rather for the future than for his own generation to listen to.

The American Missionary Association has taken upon its shoulders the task of giving what otherwise is denied to them. It is my great privilege to speak, as a representative of the Japanese people in the United States, and at the same time your worker and agent to do to these unfranchised people what the American Missionary Association stands for.

I do not wish to miss the opportunity to speak about my own work which is a part of the American Missionary Association's work for the Oriental people in America. My field of activity or my parish is the country between the Sierras and the Rockies. There

are about five thousand Japanese men, women and children, for the welfare of whose souls the two Japanese churches in Salt Lake City and Ogden are responsible. We are responsible, for these people could not be touched by other religious organizations now active in those states. I have been in this work less than four years, and it was my repeated experience to meet a Japanese who said, "I was in America these ten (or fifteen, or twenty) years. Yet I have not been inside of a church. Yours is the very first sermon I ever heard." You know when people do not come inside of a church they come inside of some unwholesome houses. And I have had once and again another kind of experience. It is taking hold of a soul in the grip of sin and leading it to Christ through the agony and joy of rebirth. I have baptized a man whose fifteen years in America were years of work and gamble. He gambled all he earned.

But he found salvation and power for new life. I baptized him, his wife, and four children together with five more Japanese,—not in a church, for there was none, but in the home of a coal miner. Just when the little baptismal service was over he received a letter. It was from his father in Japan, and it was a letter of forgiveness from a father whom this prodigal son had offended and grieved for fifteen years. Just as in the immortal parable of the Lord the father met the returning son half way.

When a minister has just one experience of this sort he thinks the investment of his whole life is amply rewarded. And it really is, but my ministry of three and half years in Utah is rewarded with a number of such cases, and I am never sorry for the fact that when I received the call to Salt Lake there were two other calls simultaneously and I chose this field because it seemed to be the hardest job of the three.

The Japanese work in the intermountain states is only six years old, though the Japanese have been here for thirty years. It was started under the joint auspices of the American Missionary Association and the Presbyterian Board of National Missions. It is really a community church of the Japanese population. It has in its membership the Christians of many denominations,—those who were Christians when they came to America and those who became Christians in

this country. There are men and women of real Christian culture as well as those who are babes in Christian nurture. The work for students is an important part. There are young men who came over from Japan and those who are native born. And it is my ambition to reap from among them such men as I have mentioned at the beginning of this address. The Sunday School work for the younger generation is still more promising, for there you see the Oriental capability Christianized in a favorable atmosphere of the Western civilization. The church is bilingual; the adults use the Japanese language and the younger generation English. The minister, as in all foreign-speaking churches, is more or less a general caretaker of the community.

Besides these works in the city there is a wide field and a great opportunity of traveling evangelism in the country. With Salt Lake City as headquarters a radius of five hundred miles in four directions is the field.

I wish to say, speaking for the Japanese people, Christians or not, that they are willing to help themselves; therefore are they worthy of your help. Out of thirty Japanese churches of various denominations in California not less than six are self-supporting. The Salt Lake church is just now on a big program of erecting a church and providing a parsonage and a students' dormitory. In November last we started to get twenty thousand



STUDENTS FROM THE ORIENT

dollars each from the Congregational Church Building Society, the Presbyterian Board of Church Erection, local American Christians, and local Japanese. The Japanese quota was raised in a short time. Then we became bold and tripled the Japanese quota, and we are now building a chapel for thirteen thousand dollars on a five thousand dollar lot, the cornerstone of which was laid on the second of November; and furthermore we bought a goodly sized house and its lot for eleven thousand dollars to be the parsonage and dormitory. Altogether it is a thirty thousand dollar enterprise.

Alongside our work the Buddhists are busy in competition. They learn much from the Christians and do much in form that we do. They adopt our Sunday School methods, they remodel many Christian hymns and sing "Buddha loves me, this I know," after

the tune "Jesus loves me, this I know," and pray "Our Buddha in heaven, hallowed be thy name, thy kingdom come." They organize young men and women and call them Y. M. B. A. and Y. W. B. A. and they even set up Christmas trees. In Salt Lake City, just as soon as we made our building plan public the Buddhist Japanese started their plan of building and they are going on in competition with us. They are active everywhere in the Pacific coast states where Japanese communities are found. Buddhism itself is divided into many sects, but in this country they all unite and turn a united front to Christianity. They have the wisdom of being strong in union.

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Concerning The Herald

THE *Missionary Herald* comes to us month after month. *Primus inter pares* among all our missionary magazines, it is great reading. Its pages are invariably of thrilling interest. We do not see how it could be better than it is. It might, however, easily lose its quality. It now stands forth splendidly in its missionary intelligence and serves its purpose admirably in its distinctiveness and in its distinction. It has the emphasis of its distinctive work, and its exceptional interest comes from the fact that it is apostolically say-

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The Christian Japanese are not blind to this situation and there is a wide-awakened consciousness for need of united efforts on the part of all Japanese Protestant churches, not only to meet this situation, but to meet effectively a still graver problem, and that is the problem of youth.

Your help to them will be an encouragement and incentive toward a greater effort on their part. There will always be seeds that fall by the wayside, on the stony ground, or among the thorns, but you may be sure that the work of the American Missionary Association will find plenty of good, responsive soil which will yield fruit thirty, sixty, and hundredfold.

ing, "This one thing I do." *It needs this emphasis.* It would lose immensely and its missionary interest would lose seriously by bunching it up with missionary information that does not have its peculiar features and its special demands. Whatever our beloved organizers and disorganizers may elect for the dissemination of information and intelligence in *Homeland* missions, every time we greet the pages of the *Herald* we pray that a magazine so perfectly adjusted to its great work may be spared experimentation.



A Young Indian Artist



ERNEST Crow entered the Santee Normal Training School as a boarding pupil last year. He has just passed his fifteenth birthday and is a full-blood Indian, from the Rosebud reservation. His father, Mr. John T. Crow, is a native Congregational minister. I am told that Mr. Crow is not only a successful minister but also a very good farmer and that just lately he has been appointed one of the three Indian judges of the Reservation Court. Ernest's own mother is dead, but he has a stepmother who is a lady of many fine qualities.

When Ernest came here last year he registered for the fourth grade, but before the end of the year he was promoted to the fifth grade. This year he is doing excellent work in the sixth. He is always busy with something. If he has finished his lessons he asks for scratch paper or drawing paper and in a very short time has drawn a sketch of western life or perhaps a comic cartoon of some of his schoolmates, but his favorite subject seems to be bronchos. He has had no instruction in drawing but sketches rapidly what he sees.

An Evangelistic Tour Along the Pacific Coast

By REV. SEIZO ABE

THE Japanese Congregational Church of Seattle passed a resolution at the beginning of this year to send its pastors, Mr. T. Sawade and myself, to the Pacific Coast and Hawaii.

Our objectives were to give some spiritual encouragement to our people as well as to get some good understanding among American friends.

Our travel extended more than twenty thousand miles. The number of meetings was one hundred and eighty-two, among which one hundred and thirty-seven were for Japanese and forty-five were for Americans and other nationalities. The number of attendants might be said to be more than ten thousand.

The results of the tour are in the first place that we have enrolled twelve hundred members in our spiritual league who pledged their willingness to cooperate with us in the promotion of the spiritual life; in the second place, we had many good opportunities to investigate our people's conditions as well as American people's attitude toward us; and thirdly, we were strongly convinced of the necessity of Christianizing our people and the need of greater endeavor to secure a good understanding among American people. According to our investigations, it became very clear to us that the charge that our people are driving American workers out of their jobs is not a fact; but, rather, they are very good co-workers with them.

For example, in many saw mills some small numbers of our people are working with many hundreds of American workers in the way of cooperation and not in competition.

When our people are driven out, the result is the ruin of those productions. We have seen in several places that the lots of lands were in utter desolation after our people were out of lease because no one would occupy those places.

So far as the living conditions of Japanese people are concerned, we are very sorry to say that they are not yet able to attain to the American standard of living. Concerning the American born generations, we have found that they are completely Americanized and are attaining to the level of sound citizenship.

It was during our tour that the immigration law was passed and came to be enforced. I have found that our people in America were not moved as much as was reported in Japan. On the other hand, it was rather strange that some of them took the occasion as the time of their decision to remain in this country permanently.

But the consequence of the land law is going to have an unfortunate effect upon our people. Some of them are returning to their native country, and others are crowding to the towns in the hope of finding employment.

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Young Mexicans in San Mateo Mission School, New Mexico

IN view of Lincoln Day, the principal of our mission school at San Mateo for Mexican children gave them a talk about the colored people in the South. They were then requested to compose their own views and ideas after what they had heard. We give the reaction to this exercise in three compositions which came exactly as here printed and in good penmanship. These examples may introduce San Mateo school.

THE NEGROES

I think Negroes have souls. I think God is good to them. Lincoln was very good to the Negroes. He made them free. Some people treat them very badly, because they don't like them.

Negroes like to go to school. They learn very well. Not all have a good opportunity to go to school. We should help them.—NORA PENA, *Third Grade*.

THE NEGROES

I think that Negroes have souls, too. God loves them.

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Lincoln was sorry for them. He set them free.

The Negroes like to go to school. They can learn very well and fast. Some of them do not have a good opportunity to go to school. We should help them.—VICENTITA MONTANA, *Fourth Grade*.

THE NEGROES

I think Negroes are as good as others. I think God loves Negroes as he loves others. Lincoln made them free because he was sorry for them. Some people treat them cruelly because they are black.

Negroes like very much to go to school. They can learn as well as any one. Some of them do not have a good opportunity. They all should have a good opportunity to go to school. I think we should help them, because some of them are very poor.—JOAQUIN SUNDOVAL, *Fifth Grade*.

With these letters came a check from these children: one dollar and forty-six cents to be used "for the Negroes." They gave all they had; a splendid gift of brotherhood and good will. All they had they gave. Has any one done more than that this year?

Lincoln's Letter to Joshua Speed, August 24, 1855

YOU inquire where I now stand. I am not a Know-Nothing, that is certain. How could I be? How can any one who abhors the oppressions of the Negroes be in favor of degraded classes of white people? Our progress in degeneracy appears to me pretty rapid. As a nation we began by declaring that 'all men are created equal'—we now read it, 'all are created equal except Negroes.' When

the Know-Nothings get control, it will read 'All men are created equal, except Negroes, foreigners and Catholics.' When it comes to this I shall prefer to emigrate to some country where they make no pretense of loving liberty—to Russia for instance where despotism can be taken pure, and without the base alloy of hypocrisy.

A. LINCOLN.

Mrs. Harriet H. Bonsteel

THE American Missionary Association and the Lincoln Normal and Industrial School at Marion, Alabama, more intimately, have suffered a great loss in the death of Mrs. Harriet H. Bonsteel, teacher of high school English at Marion, Alabama. Mrs. Bonsteel was a teacher of superior preparation and experience. She had been in our school but the short space of one year, but in that time had not only won the affection of both teachers and pupils, but had made a definite impression of her value and service in the community. Her death occurred on the fifth of

January. The funeral service was a remarkable testimony to the estimation in which Mrs. Bonsteel was held in the community. Prominent white ministers from the town officiated and voiced a deep appreciation of the people for such devoted and Christian teachers as Mrs. Bonsteel was. The pall bearers were six prominent white men of Marion, and many prominent white people from the town attended the service.

This indicates not only the kindly feeling of the people of Marion towards the institution, but the advance in sympathetic cooperation with our work.

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They Call Me Old

They call me old who soon shall learn
How God's autumnal forges burn
Dross from season's gold, until,
With anvil clanging on the hill,
He shapes a newer crown and ring
For the coronation of a king.

They call me old who thus forget
How Life regains the coronet;
How flowers reclaim the mellow loam;
How bird wings whirr from home to home.
Who call me old know not the truth:
Old age is very near to youth!—FRANK DURYEA DEATS.

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The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for April and for the seven months of the fiscal year to April 30.

RECEIPTS FOR APRIL
(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924.....	\$18,473.73	\$5,703.32	\$6,070.07	\$30,247.12	\$5,537.00	\$35,784.12
1925.....	13,928.35	4,027.63	4,693.19	22,649.17	4,445.28	27,094.45
Increase.....	.....	.....	.....	.....	.....	.....
Decrease.....	\$4,545.38	\$1,675.69	\$1,376.88	\$7,597.95	\$1,091.72	\$8,689.67

RECEIPTS SEVEN MONTHS TO APRIL 30

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24.....	\$163,507.00	\$58,788.14	\$8,870.03	\$231,165.17	\$56,412.66	\$287,577.83
1924-25.....	160,520.58	53,072.77	8,392.20	221,985.55	39,704.92	261,690.47
Increase.....	.....	.....	.....	.....	.....	.....
Decrease.....	\$2,986.42	\$5,715.37	\$477.83	\$9,179.62	\$16,707.74	\$25,887.36

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24.....	\$2,482.44	\$3,305.65	\$39,477.71	\$45,265.80	.....	\$45,265.80
1924-25.....	2,119.33	3,455.25	46,036.32	51,610.90	\$50.00	51,660.90
Increase.....	.....	\$149.60	\$6,558.61	\$6,345.10	\$50.00	\$6,395.10
Decrease.....	\$363.11	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS SEVEN MONTHS

RECEIPTS	1923-24	1924-25	Increase	Decrease
Available for Appropriations.....	\$287,577.83	\$261,690.47	.....	\$25,887.36
Designated by Contributors.....	45,265.80	51,660.90	\$6,395.10	.....
TOTAL RECEIPTS.....	\$332,843.63	\$313,351.37	.....	\$19,492.26

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR APRIL, 1925

Income for April from Investments.....	\$10,574.96
Previously acknowledged	36,642.08
	\$47,217.04
On Principal Account, additional.....	\$242.58

CONGREGATIONAL HOME MISSIONARY SOCIETY

REV. Charles J. Trcka, pastor of the Slovak church of St. Paul, Minnesota, reports a pupil in his Sunday School who has had a perfect record of attendance for three years. In recognition she was presented with a Bible. She was greatly pleased and surprised. The child is a member of a Catholic family but prefers to attend our Protestant services.

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Rev. Mark N. Sumner, who for thirty years preached widely in the mountains of Tennessee, and whose devotion and sacrificial labors have not been excelled on any missionary field in America, is now an invalid in a mountain home. He still has at heart the welfare of the people he loves so well and never ceases to pray for them. His prayers are being answered by the organization of the fields he loves, by the utilization of summer student workers and in the leadership of such pastors as Davenport of Robbins and Nightingale of Crossville.

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One of the interesting incidents of the year just closed in the state of Washington has been the quest of the fourteen-year-old Quaker Community Church at Peshastin for a stronger fellowship. The Superintendent of the Friends' work advised a change of affiliation because of the scarcity of their own churches in the Northwest. With no visits from our state workers and with no help other than the printed principles of the Pilgrim fellowship, the church, upon the unanimous recommendation of its officers, voted to be Congregational and invited the state superintendent to come and tell them more about the denomination of their choice. When the final canvass was made three people were discovered who had been Congregationalists before.

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We quote the following from a letter received last month from Chaplain Earl H. Weed of Mitchell Field, New York: "I meant to have sent in this report immediately after my return from the Transport Service. The trip covered some three months, and I returned to Mitchell Field the latter part of February. Your kindness in advancing a month's salary check made possible a very fine and long-to-be-remembered Christmas on board the transport. There was a gift for every soldier and sailor; and with additional funds secured from the first cabin passengers, a gift was provided for every child on board. The articles for the soldiers and sailors were wrapped in Christmas paper, decorated with Christmas seals and put into a comfort bag. They made very presentable gifts. Santa came in due and regular form and distributed the gifts from a beautiful tree. Everybody had a very enjoyable time."

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It is reported that in the larger parish fields of the Southwest District more work has been carried on than at any time heretofore. Twenty-five churches are

grouped in larger parishes and some of the fine gains of the year have been registered in these fields. In Oklahoma Rev. H. P. Omo serves four points in Harper County, carrying on bravely at a real frontier post. Rev. F. W. Ollis of Okarche reaches three points, while Rev. George Hughes cares for the five outstations associated with the Vinita work. His neighbor and namesake at Gentry, Arkansas, ministers to four places, as does Rev. T. A. Edwards of Jackson Parish, Louisiana.

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The following article, taken from one of the Phoenix, Arizona, papers, and written by Rev. Richard E. Day, pastor of the Baptist Church at that place, was inspired by the meeting of the Arizona, New Mexico, and West Texas Conferences with the Salt River Valley Association, which was held at that place in the month of April. We reprint it, feeling sure that Congregationalists all over the country will be interested in this appreciation of the Pilgrim Fathers as voiced by Mr. Day.

"These Congregationalists meeting in Phoenix have set me thinking about the debt Americans owe them. Whenever honest men make inventory of the sources of the ideals that have made America great, these Congregational forbears, the Pilgrims, must be put at the head of the list. We welcome these men and women to our capital. It could never have been a city like this but for your influence in the formative days of American history. Let's trace again how it all started:

"The mighty tide of English idealism in civic and religious liberty began to rise in 1560. A little less than a century later it gave to the world Cromwell and Milton. In the Established Church of England it took the form of a protest against the left-overs of Catholicism, such as a vested clergy. One branch of these people tried to reform the church within, and were called Puritans. Another branch said it was hopeless, a new organization must be effected. These were called Pilgrims. But Pilgrim and Puritan were blood brothers from every other point of view.

"The Pilgrims, persecuted in their separatist movement, fled to Holland. But the clatter of wooden shoes and the innovation of an annual wash day was too much for them. So, in the middle of September, 1620, an honest, little oaken vessel sailed for America. For three months it wallowed through autumn and winter seas.

"Never was there a more unpromising venture. Judged from modern standards the Pilgrims were just as contemptible as were the apostles of Jesus to the Roman Empire. On that little vessel were forty-one adult males, sixty women and children. Yet now that three hundred years have passed we see that no outcasts since Moses have so greatly influenced the world. God had again selected the weak to put to shame the strong, that no flesh should glory before God. In the light of the years we see that the glory of the Pilgrim was the glory of his faith in Christ."

Investments and Dividends in Illinois

By Associate Superintendent WALTER SPOONER

ILLINOIS is the third Congregational state in the Union in its giving, and the fourth in church membership. It is a constituent state of the Congregational Home Missionary Society, contributing almost ten thousand dollars to the parent society annually. Yet it is, and must remain, a home missionary state. At least one in five of its fields is aided, either by the State Conference or (in Chicago Association) by the Chicago Congregational Missionary and Extension Society. More than two-thirds of the total appropriations are within the Chicago area, the total for the whole state exceeding sixty thousand dollars annually.

From the South Chicago steel mill area to the city's new exclusive suburbs, the City Society fosters the churches; some remain on the aided list for many years, but others rapidly reach self-support, and, in turn, foster and nurture other and weaker churches. There is one outstanding example of a church which a decade ago was aided in its genesis; in 1925 its apportionment is three thousand eight hundred dollars.

The State Conference renders aid in three spheres of service: rural, educational and industrial.

Rural

Both economic stress and challenging opportunity have led to this type of appropriation. The reaction from abnormal wartime prices, with greatly depreciated farm-land evaluations, difficulty in floating and in re-financing farm loans, with small crops, are among the contributing causes which have led some rural fields to procure aid, in some cases for the first time in their history.

It is our established policy to develop strategic rural centers, whether in the case of a single church, such as the Ontario Parish, under the leadership of Rev. M. Guy Van Buskirk; or of a larger field, such as Trinity Parish—Speer, Lawn Ridge and Edelstein—with Rev. L. M. Isaacs, an Oberlin graduate, who, after very effective service in the Plateau Valley Larger Parish, in Colorado, is giving statesman-like oversight to Trinity.

Educational

One block from the campus of the University of Illinois is going forward an outstanding piece of educational service. No State Conference is taking more seriously than is ours its relationship to upwards of a thousand young people from Congregational homes. The pastor of the church, Rev. Robert J. Locke, is also Director of the Pilgrim Foundation. His salaried assistant, Mr. Raymond M. Veh, is a recent honor graduate of the University. The State Conference has arranged with the Foundation to release Associate Superintendent Spooner to give part of his time to the procuring of cash funds, conditional gifts and bequests, memorial rooms and units in the projected buildings, all with a view to assuring an adequate administrative fund and a permanent endowment for the carrying forward to a successful conclusion of this challenging project. Meantime, the largest single item in the Conference budget annually goes into this work.

When the Rev. Frank L. Breen went to Bloomington four years ago the future of our church was

problematical. Literally "a baker's dozen" attended the church and the Church School. Today dozens of students from Illinois, Wesleyan, and Normal attend and participate in the services of the church; when a leader was needed for an interdenominational work among some hundreds of working people "across the track," the unanimous choice of public-spirited citizens and of a united Protestantism was Mr. Breen. Bloomington, under his leadership, is our outstanding piece of educational and evangelizing service.

Industrial

Miners, railroad and shop men, and other men engaged in similar occupations, fill the pews, with their families, in the majority of the fields aided. The following quotation from one of the most devoted of our men shows something of the spheres of ministry in which he and others like him serve. "It would take twenty years of a man's life to change the people's mode of living. A woman blows off her husband's head with a shotgun—their children are in my Sunday School—fourteen-year-old boys are drunk with moonshine; and like tragedies occur with monotonous frequency." We who are watching him and his kind know that he is changing the mode of living of many, and the service rendered by him and his church is a saving element in situations which might otherwise be almost hopelessly given over to the forces of evil.

Danville, Westville, Cherry and other mining communities are potential Herrins, but the sane, spiritual ministries of our churches make an impact for righteousness which is a benediction. In Danville the president of a manufacturing concern wrote to our pastor, Rev. W. C. Reeder: "I want to congratulate you on the good work you are doing in your church; some of the men in our factory have accepted Christ and renewed their allegiance as Christian men, which, you know, stands for better citizenship, better fatherhood and happier homes."

One of our most honored ministers is a product of this church, which has been on our aided list for many years; and one of the foremost of the younger men in our denominational field of religious education gained his early Christian training in an Illinois home missionary field in an industrial center. Two other young ministers, after completing full college and theological courses in Chicago, have recently gone, one to Northwest Iowa and one to Minneapolis; and both trace their religious experiences and decisions to enter the ministry back to the industrial home missionary churches of Illinois.

Method and Motive

Perhaps it will be in order to close with a statement of our method and motive in the care of our churches. Our method is to procure the strongest available men, making adequate appropriations for the needs of the fields, and cooperating with the churches in effective functioning in the largest possible sphere of service; our motive is to enable the churches ultimately to attain self-support and to do so with such vigorous life as to inspire them, in turn, to become centers for outreach to less favored fields.

A Church Republic

By MALCOLM BOYD DANA

Social and Financial Director, Aroostook Larger Parish, Ashland, Maine

IN this day and age when accusation after accusation is being hurled at that ancient institution known as "The Church," accusing it of losing its grip and of becoming devitalized; accusing it of failing to interest the young people and to deal with the new social atmosphere adequately; accusing it of becoming mechanical and emphasizing church buildings more than bringing people into the fullness and contentment of a Christian life, there comes a challenge from the Aroostook Larger Parish in Northern Maine to prove the accusations untrue.

And the strength and force of this challenge is one

there are four cooperating churches and ten cooperating districts. These points are served by three men, two of whom are seminary graduates. At first glance you will no doubt say, "How is it that three men can cover such a territory?" The answer to that is, equipment and cooperation. The staff has three cars and a big truck at their disposal, to say nothing of stereopticon, motion picture projector and generator. "Big Jerry," as the community truck is affectionately called by those who stand by the roadside and wait to be transported to Sunday School, church, social, movies, or anything else that may be on the schedule, has ren-



POTATO DIGGING IN THE AROOSTOOK

that cannot be denied. For up in that glorious county, in the heart of the famous potato region, bounded by immense tracts of forests that are the meccas for thousands of sports, the scene of heavy snows with their impassable drifts and cold winds that send the mercury tobogganing out of sight, there issues a curt denial of those accusations. Read what one man said: "I do not believe there is a devil; I do not believe in a hereafter and I hardly believe there is a God. I don't care anything about a resident minister. But I do think the church is a good institution to have in the community and I think that the Larger Parish is getting at this thing in just the right way." And there are hundreds more who show their loyalty to the great organization, the Larger Parish, or the Church Republic.

But just what is this Church Republic? It is composed of about four hundred square miles with some forty-two hundred parishioners. Within this territory

dered a great service. One little youngster on hearing the rattlety-bang of "Big Jerry's" predecessor said, "Here comes the Larger Parish." The Larger Parish was fixed in that little child's mind and it has become even more fixed in the minds of everyone, and the addition of "Big Jerry" is just an indication of the rapid development of the idea. And now the frequent remark is, "I do not see how we ever got along without the Larger Parish." And so, with good equipment, the three men are building a strong Church Republic.

But even so, three men and good equipment could not hope to build as these men have built and are building, unless there existed whole-hearted cooperation among the people served. But that is where the security of the Larger Parish lies. For one has only to drop into a meeting of the Larger Parish Council, worship, discuss the various problems, criticize, suggest, listen to the staff reports, and enjoy a wholesome supper, to appreciate the magnitude of the Larger Parish

and the fellowship and friendly cooperation that is existent. This Parish Council is the "Congress" of the Church Republic. But it might be added in passing that it is more efficient than any other congress that the writer knows anything about. Gathered in this little body are representatives from every church and district within the Larger Parish, some of whom come many miles at no small expense. Here the plans are laid for future action and new paths of service are opened and suggested. This is the body that is doing more than any other agency to build up a unified parish by gradually destroying petty town jealousies. Here is a governing body that is whole-heartedly interested in the same thing and all striving to do their utmost to make the Aroostook Larger Parish the biggest "business" possible.

Of course the great problem within the Church Republic is the question of finances. This year an Every Member Canvass was made by the Larger Parish with no thought of the individual churches or districts as such. The preliminary educational program consisted of a short movie show, songs, jokes, readings, and then a presentation of the new means of soliciting funds. This program was taken to every district and church and met with a hearty response. It meant that the staff was on the go for two weeks calling in every home and conducting the program every evening. And what was the result? Between sixty and seventy men—get that point: sixty or seventy men—solicited funds over a territory thirty-five miles long on a rainy Sunday afternoon. And did the people respond, thus showing their appreciation of the Larger Parish? Before we answer that question you must realize that for four years now the potato market, upon which the greater majority of the people are dependent, has been reversed, and hence every one seems down and out and some farmers are giving up and moving out of the Aroostook. But in spite of this fact approximately \$3,100 was pledged where the highest amount of pledges before had been \$1,800. If the people in an agricultural region, and a one-crop agricultural region at that, will respond to a call as heartily as the returns the men brought in indicate, it would

seem that those who are hurling the accusation against the church might well cease and investigate the Church Republic.

Space prohibits elaboration, but the foregoing proves that the Aroostook Larger Parish is a "going concern" that meets with ready response on every hand. Just as the potato growers have their cooperative organization so do those interested in the things of the Kingdom and the betterment of living conditions have their cooperative organization, the Church Republic.

But what is the program? The results have been given, but what of the cause? The program is suggested in rough by the Parish Council and developed and carried through by the Staff. At their weekly meeting on Tuesday mornings the three men gather for a short devotional service and then proceed with the outlining of the week's work. All matters are presented with regular parliamentary

procedure and all questions are decided by formal vote. Lively discussions and oftentimes heated debates are in order at these weekly staff meetings. But they are valuable not only from the standpoint of the work outlined, but also from the standpoint of fine fellowship that exists. These little meetings are the inspiration and encouragement upon which the workers lean. Without them the Larger Parish would be hit or miss; with them the Larger Parish is efficient and business-like. With one man definitely responsible for one of the three departments, pastoral, religious education, social and financial, the work goes on. The work is glorious, ever new, adventuresome, character developing, full of challenge. The hours are long and the winter drives tedious. But even on the coldest day and on the longest drive the beauty of the light snow upon the firs softens the fierceness of the gale and tempers the effect of the cold. And the work is one that brings an inner glow and warmth that even the

fiercest wind and the lowest temperature cannot prevail against. With socials, movies, pie-auctions, athletics, set-ups, pastoral calling, special Lenten services, Daily Vacation Bible Schools at four points, Boy and Girl Scout work, regular Sunday services, the weeks are full and the time passes quickly.



SIXTY-EIGHT BELOW



A SKI HIKE ON NEW YEAR'S DAY

A Circuit in Oregon's Paradise

By REV. E. S. BOLLINGER, *General Missionary in Oregon*

GREAT indeed have been the changes which have come upon rural churches during a generation. Many of the ideal circuits of the days gone by are history; others are merely existing; and a favored few have been rejuvenated by recent efforts along new lines.

Some good things, however, will always remain. Oregon has a circuit that retains some of the past features and with splendid activity is doing excellent work. This is our Monitor Parish, located about fifty miles "up the valley" (south) from Portland and

some distance east of the center of Willamette Valley. The valley was known in early history as Oregon's Paradise. The parish is located in one of the most favored localities. In such localities nature manifested its kindness in a remarkable manner by setting prairie and timber lands in kaleidoscopic manner. Here the homesteader selected his claim, a part of it ready for the plow, and a part timber, awaiting the ax for buildings, fences and fuel. In these favored localities the Oregon farmer first enjoyed his natural inheritance. Forty years ago in this part of the Willamette Valley prosperity, contentment and happiness were the rewards of pioneer hardships, notwithstanding the fact that the isolation deprived the people of many good things. Church privileges were meager. Itinerants of all kinds made their visitations and preached in schoolhouses and private homes. Regular churches were few.

The years from 1890 to 1895 were preeminently church organizing years for Congregationalism in Oregon. Thirty churches of our order were organized during this period in the rural communities as well as in prospective centres of population. One-half of them no longer appear on our records. Two of those that remain are a part of this circuit. The organizations and buildings

were the results of revival meetings. Smyrna was organized in 1891, with nearly fifty members, which included virtually every professing Christian in the community. The Elliott Prairie church was organized the

following year, some of the Smyrna members living in this community uniting with this church. These churches, with Hubbard, formed an ideal circuit of those days. The pastors ranked with the best men in the state. Everybody attended church and a "full house" was the invariable experience. One of the pastors used to speak of the in-



ELLIOTT PRAIRIE CHURCH

spiration that came to him when he saw twenty-five lanterns flickering as he and his congregation were nearing the church for the evening service. Some years later the Monitor community invited our representatives to organize a Congregational church, hoping thereby to eradicate an unfortunate sectarian sentiment. This has been only partially successful. Monitor, Elliott Prairie and Smyrna now constitute our "Circuit in Oregon's Paradise."

While the same influences that have closed many rural churches have weakened these somewhat, nevertheless, the need of them remains. Not all the families can take their children to the town churches. Each has a Sunday School that is doing excellent work. Nearly all the members have the conveniences by

which they and their children could go to the town churches, but they fully realize their duty to the community and are loyally supporting their own churches. At Smyrna we have a veteran superintendent in W. H. Yoder. In fact, with perhaps a few exceptions, a Yoder has been superintendent of that school for thirty years.

Elliott Prairie has workers that have also left their impress for good upon many young lives. Said a young man to the writer, "I would not take a hundred dollars for the



MR. AND MRS. GILLANDERS

little Testament that Mrs. Willis Brown gave me when I was a boy in her Sunday School class." This man will unite with one of our Portland churches in the near future. These churches are continuing to prepare boys and girls for important service in our cities, to which they will go. We dare not neglect the source. The large majority of the country's young people will continue to go to the cities. The sowing may sometimes become discouraging, but there is no other way.

The pastor's job is not an easy one. The churches want his presence every Sunday. The parsonage is at Monitor. He preaches at Monitor in the morning at ten o'clock; at Elliott Prairie, nearly four miles distant, at eleven-thirty; at Smyrna, six miles farther away, at two-thirty; and at Monitor again at seven-thirty in the evening. The following Sunday he begins at ten at Smyrna, reaching Elliott at eleven-thirty,

and Monitor for the evening service. "The roads are awful, sometimes," says the pastor, the Rev. B. J. Gillanders, "but in all my journeyings I was hung up but once."

Mr. Gillanders came to the parish about a year ago, after a series of years of pastoral changes with annoying vacant intervals. His regular and persistent services are a great impulse to all the churches. And while the pastor is serving the other churches, his wife is acting pastor at Monitor church and conducts the Sunday School in a most satisfactory manner. There is every reason to believe that this circuit in Oregon's paradise will become a rural parish enjoying many of the features that are bringing new life and inspiration to country communities. Mr. Gillanders has already succeeded in bringing the three churches together for services of a special nature. Churches and pastor deserve the best.

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A Daily Vacation Bible School in Action

By MRS. S. G. GUTENSOHN, *Collbran, Colorado*

WOODROW WILSON said: "If a nation is to survive materially, it must first be redeemed spiritually." The home missionaries of our denomination are enlisted in this cause and in various parts of the country we are concentrating our efforts in the endeavor to bring about the spiritual redemption of the nation. The medium through which we work is religious education. All great movements begin with youth. The effort to accomplish any real constructive work is in vain, if it is directed only towards those whose ideals and principles of living have been established. Through a program of religious education we inculcate in the minds of the boys and girls the teachings of the life of Jesus Christ and show how these teachings may be applied to their own lives. A life founded on the principles of the life of Jesus may be a great power for good in any community. Foundations are laid in childhood and it is important that we help the children to select the best material for the foundation.

As in other localities, so in Plateau Valley, the greatest opportunity lies with the children. The Daily Bible Vacation School is the best instrument for instilling in the minds of the children throughout the valley the principles of the Jesus way of living. Let me take my readers to one of the typical schools conducted in this parish last summer, in the district called Parker Basin. The neighborhood is situated about nine miles from Collbran at the base of Grand Mesa, the largest flat-top mountain in the world. Parker Basin is, as its name signifies, a basin, the sides of which are formed by foothills. It may be regarded as a miniature of Switzerland. The people living there, about a dozen families, sometimes feel that they are too much shut off from the rest of the world, for during almost seven months of the year it is impossible to get in and out with cars. For these reasons any religious efforts are especially worth while.

Robert Kemper of Olivet College, our summer student worker, had been conducting Sunday School there and realized the unusual opportunity. We were con-

vinced that a Daily Bible School would be a very effective agent in increasing the influence of the Sunday School. A visit to the various homes made us feel that such a school would be well attended and, if carried out successfully, also would be very much appreciated. With this conviction and encouragement, we met at the schoolhouse one bright Monday morning



WHERE THE BIBLE SCHOOL WAS CONDUCTED

at nine o'clock. Only four children were present, and naturally we were rather disappointed. However, we tried to hide our disappointment and went on with the program as we had planned it. The four present suggested that they could do some missionary work that afternoon and try to bring others the next morning. Tuesday morning showed the results of their efforts, for there were sixteen present. We could not have hoped for much more, for we had nearly every boy and girl from the age of four to sixteen there. Our enrollment was just one less than that of the public school had been the preceding year.

Our school had three divisions: the primary, the junior, and the intermediate. Following the worship period the children were taught the Lord's Prayer, which only two already knew, Bible verses which seem to express especially well the ideals of Christian

citizenship, and songs. After this the classes went to their respective classrooms: the primary class to the Ford car, the juniors to the steps of the building, and the intermediates to the schoolroom. Our aim was to develop in the minds of the children the ideals of Christian citizenship and a desire to make these ideals a part of their life. As a basis for our work we used "The Good American Vacation Lessons." These lessons are based on the "Children's Code of Morals," and we found in them excellent material for our purpose. It was extremely interesting to watch the faces of the primary children as they thought of some new ways to apply the lessons they were learning in their relations with their parents, brothers, sisters and playmates. Their faces glowed as they told of their efforts to carry out these ideas. The recreation period gave them opportunity to put into practice their ideas of fair play.

Dramatization was another part of our program and a part in which every child was enthusiastically interested. The primary children took the story of The Good Samaritan and worked it out according to their own interpretation. In like manner the older children took the parable of The Prodigal Son. The aim was to develop in the children real interest in the characters they represented and expression in them as individuals. This was accomplished by informal methods which gave them opportunity for initiative and choice.

Among other interesting events we had a birthday party. In the public school it is the custom for each child to bring a cake to school on his birthday and a short time is spent in honor of the event during which the birthday child cuts his cake and treats his schoolmates and teacher. You may easily imagine that the child whose birthday comes during the vacation time is not a little disappointed. Our little boy discovered that we would have school on his birthday and nothing could have made him happier. For the first time he was privileged to bring a cake to school on his birthday and it was a real event in his life.

One noon when school was dismissed a little girl asked her teacher to stop at her home when she drove past that evening. It was worth while to stop, for the

child's mother had baked a lovely mountain trout. The father had brought home a fine catch of trout and when she saw them she selected the largest one and said to her mother, "This one is for my teacher and



MOLINA CHILDREN IN "JOSEPH AND HIS BRETHREN"

you must bake it because she won't have time." Her teacher and the other teachers did ample justice to that trout.

On the Sunday evening following the close of the school the children gave a program for the benefit of their parents and friends. Like all children they were eager to show what they had learned and sang their songs and repeated Bible verses with real enthusiasm. But greatest of all to them was their dramatization of the Bible stories, for they felt that these were really their own production. The little girl who gave us the trout was very anxious that everything should be done right and confided to us that she was afraid that the "Good Samaritan" would not bring any wine to give to the wounded man, so she had brought a bottle of grape juice.

The schoolhouse was filled that evening with the parents and friends of the children. If we had any doubts as to the success of the undertaking those doubts were dispelled. The appreciation of the parents expressed in various ways made us feel well repaid for our efforts and gave us the necessary incentive to make plans for a better school the following summer.

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The Sandhill United Parish

By REV. ERNEST G. LARSEN, Hyannis, Nebraska

NEBRASKA is an agricultural state. Its grain and meat crops make a mark in the nation's business. Seventy-six and fourteen-hundredths per cent of the people of the state live on the farms or in small towns and are directly connected with rural life. Evidently there need be no apology for speaking of the rural side of the state. In the matter of church work there may even be a bit of censure for the unproportionate emphasis upon the city church by ministers and laymen, if by church work we mean the business of caring for the religious needs of humanity.

Nebraska possesses a great variation of soil and agricultural conditions. The eastern part has the rich Missouri and Platte bottom lands and is thickly settled,



HYANNIS CHURCH



CAMP FIRE GIRLS ON PARADE

the central part is more arid but all very level, and the northwestern region, constituting a large quarter of the state, is rough or hilly. A considerable part of this hilly country is called "the sandhills," where the chief industry is cattle raising. The mere mention of sand makes some people squint for fear of having it blow into their eyes. Sand is an unstable soil, but when it is rooted down with the tallest grass that can grow anywhere, and when the rolling hills are relieved by a thousand large and small lakes and deep valleys, there is great charm in this vast stretch of landscape.

No land could lend itself better to the business of raising cattle and this industry has been made an intense study for many years until now the very highest grade of Herefords are a common sight in the sandhills. But a cow does not do as intensive farming as a team and plow, and so larger acreages are required to make the business pay. Some ranches have as much as fifteen thousand to thirty-five thousand acres of land. Not all are as large as that, but the general result is a thinly populated country with long distances to towns and a somewhat isolated home condition is the lot of the folks on many ranches. Even though a person does live on a farm or ranch he has the same desire for social, religious and educational opportunities as a dweller in the city and must seek to develop institutions that are adapted to his own needs. It is for service in this type of country and in the field of religion that the Sandhill United Parish has been organized.

There is a splendid opportunity here to try out Larger Parish methods. Three adjoining towns, Hyannis, Ashby and Bingham, are united in their church program and in each the Congregational is the only denomination interested. The churches in these small places were discouraged churches. That word best describes so many small town and open country churches. Once having had a happy and successful church life, perhaps when ministers were cheaper and

farm conditions better, but no longer able to maintain a going church, the little building stands abandoned or running half time in the very community where it is alone in religious opportunity.

The churches of the Sandhill United Parish were not abandoned by any means, but they had come to the conclusion that their only future was in working co-operatively. Upon this basis the larger parish plan was begun two and a half years ago and has the full interest of the State Conference as a rural project. This plan to join forces with another church or group of churches probably insures the best future for many small churches. City churches are federating and consolidating and employing a staff of experts, and country churches will have to do the same thing. They need not lose their individuality in the process. The one minister employed at present by the Sandhill United Parish cannot cover the whole territory for which his three churches are responsible, an area of twenty-five hundred square miles. He drives from twenty-five to fifty miles into the outlying country for funerals, devotional services, picture shows, brandings, hunting parties and just plain visits. It is lots of sport, but just the same, there is no other minister to call upon.

One splendid open country center has operated now for a year and a half. It is located thirty miles from town. When the Sunday School was first organized the man desired for superintendent tried to beg off, saying he hadn't been to a Sunday School but twice during the last twenty years. However, he made a splendid leader and drove eleven miles to be at the gathering. Each Sunday afternoon, in addition to the school, a community club is maintained, which sponsors a high-grade entertainment once each month. With these things and associated activities the people of Well Valley are realizing a genuine addition to the quality of community life and have about as good a time as folks do who live in town; and those who care are happy to know that their families now have an

opportunity for a bit of religious training. Another point called the Golden Rule Sunday School operates in much the same way, making their monthly social gathering a Sunday dinner on the day the minister is there to give a sermon. There is a total of five active centers in the parish, but there are several more that can be developed any time.

The whole plan awaits the coming of a second minister and the churches are ready to employ him as soon as the right man can be found. The contacts that can be made are as fine as any church worker could wish. On Good Friday a country school was visited, a new game learned and an Easter talk given. Two weeks ago a dance hall forty-five miles from Hyannis was

visited upon an invitation to come out and help start a new Sunday School. The school was begun, but there will hardly be an opportunity for the minister to visit the point again nor lend any aid in maintaining the organization. And this is a community that boasts of no experienced Sunday School leaders.

A country community is a social unit, whether it is a small town or out in the open; and any social unit requires a wholesome cultivation of the religious ideals or life will be neither happy nor safe. It is an adaptation of religious work which not a few people believe has been ignored by the churches, but with the honesty with which we now face religious problems the rural church is coming to a better day.

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From a Woman's Point of View

Impressions of a Home Missionary Pastor's Wife

By ADELE NORTON FAIRBANK, Edgemont, South Dakota

WHEN asked to write this article for THE AMERICAN MISSIONARY I was told that most articles were written by men and that the desire had been manifested for impressions of the wives of ministers and especially ministers in home missionary fields. So I am going to tell some of the things which go to make up my life and the lives of other women in this country—things that will be especially interesting to women, I hope. The men may read about them or not just as they like.

A woman's life is always centered in her home, whether she has outside interests or not. My own home life is busy and full of interest. We have two adopted children. One is a boy of six, whose mother died of an operation and whose father was killed in the railroad strike three years ago. The other is a little girl, nearly two, who came to us when eight weeks old from the State Orphans' Home. They are a constant source of joy and center of activity. As I go and visit in the homes in the country around Edgemont I am more and more overcome by admiration for the women who keep them going. There is one word to describe the life for most of the country women, and that is "Work." If you lived ten or twelve miles from town, over roads which are never very good and sometimes almost impassable, in a house of one, two or three rooms, through which the winter winds blow rather freely when the thermometer registers twenty or thirty below zero; if you had several small children to feed and clothe and send three or four miles to school on horseback or driving by themselves; if you had to haul in barrels for two or three miles every drop of water you used and then have it "hard" as nails; if you did the family washing on the board and hung it out in zero weather with your hands like icicles; if you tended to chickens and pigs and helped your husband with the



MRS. FAIRBANK AND MARY

milking; if you worked in the field driving a team, and planted and took care of a garden, and then had hail-storm after hail-storm come and undo all your labor; and after planting again watched everything shrivel up because of the lack of rain; if you had managed to save a little and put it in the bank, and received news that the bank had failed—then you would feel just as most of the country women near Edgemont feel this year. Yet most of them have all kinds of courage to hang on through this hard crisis and keep going until times are better. And the children who grow up in this hardy atmosphere develop an amazing amount of independence and resourcefulness. The health-giving wind-swept prairies breathe vigor into their small bodies and the hardships and privations they undergo make of them the material from which heroes come.

The County Farm Bureau is doing much for both country and town women in its Women's Clubs. We have a center here in Edgemont where a training school is held every two months with a trained field worker from the State College in charge. Of this Edgemont Woman's Club I have been chairman since its organization nearly two years ago, and frequently the training schools have been held in the parsonage. To this training school come two delegates from the six clubs in the territory, and take two demonstrations, one in the morning and one in the afternoon. The subjects are varied and interesting: "Desserts to Your Taste"; "Jelly Making"; "Cured Meats Temptingly Served"; "Time Savers in Cookery"; "Christmas Specials"; "Individual Note in Curtaining"; "Possibilities of a Can of Paint"; "Becoming Hats"; "Summer Frocks," and so forth. The two members of each club go back to their club and put on these same demonstrations in the next two months. Then the Field Worker comes

again and gives two more demonstrations at the central training school. These clubs provide the much-needed social life for the women, and at the same time give them the most up-to-date ideas along the line of home economics.

The church in Edgemont has never had much influence or been taken into account by very many of its citizens. We realized this when we came here six years ago, and the loyal backers of our church did also. We all agreed that if our church was to do its rightful work here we must have a new building. We had a little church twenty-eight by forty—one room and no partitions—where everything was held that went on. A Sunday School of eleven classes, with about one hundred children, made such a hubbub that one had to cover up his ears if he stopped to draw a breath while trying to teach a class. The one ambition of the primary teacher was to keep the little tots quiet and to prevent them from disturbing the others—climbing over the railing, and so forth. So we began work four years ago on our new building, and each year has seen us further along until this year the end is almost in sight. Each year has been a little worse financially than the previous one: the puncture of an oil boom, a railroad strike—this is a railroad division point,—a bank failure, culminating last summer in hail and drought so that there was no crop of any kind. But our basement, Pilgrim Hall, is finished and being used constantly not only for church and the older

classes in the Sunday School, but for all sorts of entertainments, as there is no other hall in town suitable for dramatics. After having the primary department in the parsonage for two years, moving furniture about and bringing in little chairs and benches every Sunday morning, I am more than delighted to have an ideal place for it in the old church where we have five classes of lively youngsters—and my baby looking on from her high chair. We can have our circle with our own songs and games and really get something across I hope.

The women in our church are hustlers and our Guild has seventy members just now. They meet twice a month and are out to earn every penny they can, and do not leave a stone unturned to do so. Until recently the only place to have a church supper was an empty store building down town, and the amount of work which went into such a supper was stupendous. Tables, chairs, stoves and dishes had to be lined up and carted down there and back, to say nothing of cooking the food, serving it and doing

the dishes. The first of these suppers was a chicken pie supper and I was chosen chairman. Mr. Fairbank and I undertook to go into the country twelve miles to get nineteen chickens for different people to cook. The roads froze during the night, but were a sea of mud by the middle of the morning. We left about seven o'clock, hoping to get back before it thawed. But we missed out on that and were stuck in the mud times



CHILDREN OF THE PARSONAGE



GUILD MEETING AT CIRCLE CROSS RANCH

innumerable on the way home. Once a man with a pair of mules had to come to our rescue. We lost both chains and a new pair of gloves; we pushed up hills and piled sage brush under the wheels and finally reached home at one-thirty to find that eleven of our nineteen chickens had smothered to death on the journey. Although they were perfectly all right, we couldn't serve them for the supper, so we beheaded them and started right in picking and dressing them to can for our own use. We stopped in the evening long enough for choir practice, and then went merrily on till twelve o'clock when the last fowl was disjointed ready to be canned the next day. Needless to say after that I let people rustle their own chickens. We made one hundred dollars on that supper, so our work was not in vain.

But now we have a wonderful place for affairs of that kind in our old church. The Guild has put in cupboards, a range, and a sink, and we have our own folding tables, and chairs and enough dishes to serve a public supper. The Boy Scouts and Boy Rangers also meet there and have many a feed, to the joy of the minister's wife, who now has no share in it except to make the cocoa, whereas formerly she had the howling mob around her own dining table.

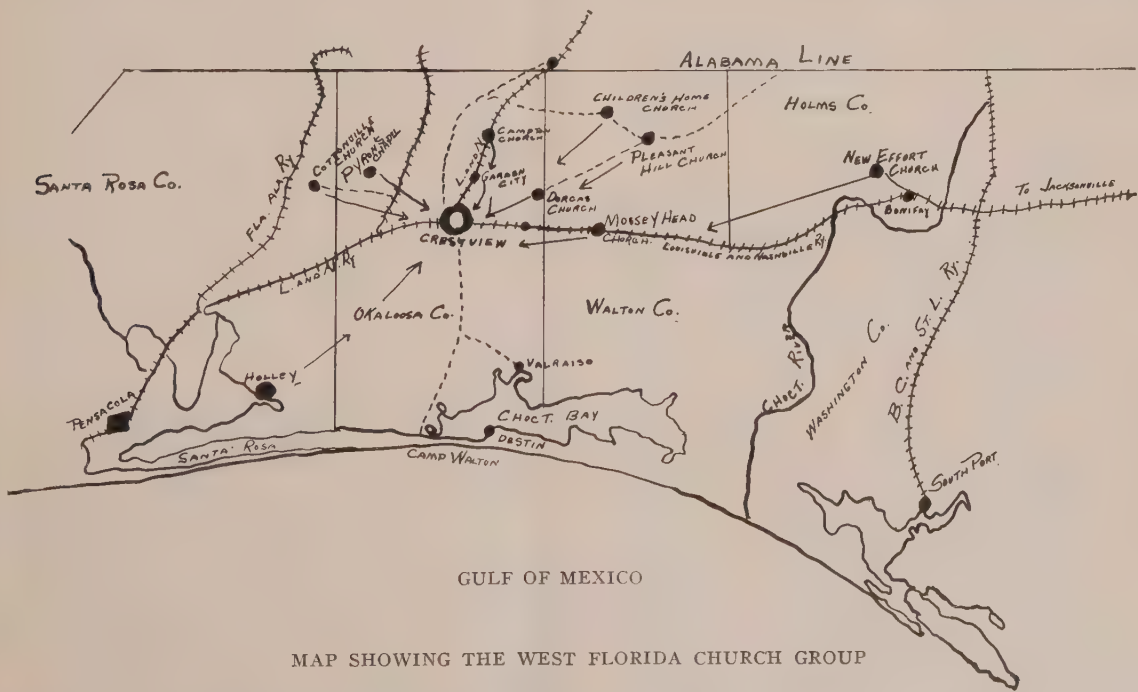
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Gathering and Conserving Congregational Fragments in West Florida

By REV. NEIL MCQUARRIE, Assistant Superintendent

NEARLY all our Congregational churches in West Florida were organized more than thirty years ago. They were all rural fields. Fifteen years ago they numbered fifteen; to-day we have ten.

perfect parts, disconnected fragments from the Congregational fellowship. The churches were widely separated from the fuller fellowship of the denomination in the state of Florida. They came together once a



Five of the organizations died for want of proper care. All were lacking in leadership and organization. The result was that we had broken bits of churches, im-

year in their asocation meetings, but were "a law unto themselves." With one exception they went on from year to year without advancement.

The Dorcas church, under the leadership of Rev. Joseph E. Each, took on new life. A new edifice was built, a new program put on, and for a time the organization thrived. Had this church been located in



THE SERVICE CAR AND SOME PEOPLE WHO USE IT

the center of the group, on some railroad, it might easily have become a power. But it is four miles from the railroad and thirteen miles from the county seat. Therefore it could not be the natural center for the group.

Something had to be done to save the other churches and about fifteen months ago a plan was formulated. First, a general survey of the whole field was taken and it was found that there were three hundred and seventy-five resident members in the ten organizations. Crestview, the county seat of Okaloosa County, was found to be the natural center of the group. This town is located on the Louisville and Nashville Railroad, the main line between Pensacola and Jacksonville, as will be seen on referring to the map which appears elsewhere in this article. But Crestview church had no resident pastor. It has been organized thirty-five years ago, but was weak and discouraged for lack of leadership. A few loyal members were struggling to keep it alive, but finally decided to disband. A meeting for the purpose of making some decision as to the disposal of the property was called, and the home missionary superintendent was asked to attend the council and give advice. Thirteen were present at the meeting. The entire group of churches was saved by two devoted women. One was a stranger in the place, but she was a prophetess. She foretold the future pos-

sibilities of the church in view of the promise of new developments throughout the whole state. Her prophecy is now coming to pass. The assistant superintendent stated that if the few loyal members would cooperate with him, he would make an appeal to the Home Missionary and Church Building Societies for assistance. The plan proposed was to build a parsonage, remodel the church edifice, and make Crestview the center for the group. Further, that an efficient minister be placed in charge of the group, with the use of a Ford car. Another woman caught the vision. She said, "I'm not a quitter. Let us do it," and it was done. Every man and woman present declared themselves in favor of the program.

The next move was to call together representative Congregationalists. A dinner at the hotel was arranged. Delegates from all the churches attended and three of our denominational leaders came from Atlanta. Thirty-four people in all sat down together. Congregationalism past and present was discussed; also what it could do for West Florida. The iron was hot; it was the time to strike. I told them of the good news from the Church Building Society—a promise of a one-thousand-dollar grant and a one-thousand-dollar loan. The loyal few responded with a pledge of nearly fifteen hundred dollars in cash. And all this came from people of very moderate means.

A few weeks later ten new members were added to the little church. Another woman helped out, Miss Ida F. Lockwood, who came to fill the vacant pulpit and to help in managing the building of the parsonage. She performed her task well. A fine parsonage was built and later on a capable minister was placed in charge of the group, Rev. Charles W. Smith.

The old church edifice, which was unsafe, has been leveled to the ground, and a new house of worship, with Sunday School rooms, is in course of erection. All this, however, is not being done without struggle and sacrifice. The little church has pledged fifteen hundred dollars more. When completed the property will be worth ten thousand dollars. There is promise of real growth and development, not only in our Crestview church but in the entire group.

Mr. Smith will be assisted by native ministers and by a summer student. The churches will be brought together as one body, although not in one place. Each church will be thoroughly organized. The Congregational fragments of West Florida are being conserved and not one of them will be lost to the denomination.

ONE achievement of the year in the Southwest District was the organization of the church and Sunday School at Tulsa, Oklahoma. After diligent efforts by the Superintendent and Associate Rev. L. J. Marsh, services commenced in the month of May. Later Rev. J. G. Duling came to the field from Minneapolis and, in November, fifty-four members were received into the fellowship. The work is gaining steadily in strength and influence. Here is one of the finest prospects, in one of our finest cities, of a thriving and influential organization. The pastor and trustees are searching for the best location available and hope very soon to acquire an adequate and beautiful site.

At Austin, Texas, the new property at the University gates is proving highly serviceable. Pastor Reuel P. Snider seems to be the right man, well beloved by the people and the student constituency, while faculty members are showing encouraging interest. The Sunday Night Fellowship Club, by a program in which the relation of science to religion is treated by prominent speakers, is attracting audiences beyond the seating capacity of the church. The feeling of former Pastor Rev. A. O. Stevens, that this was to be a work of highest significance in the state, seems to be justified by present indications.

The acquisition of new property, in a good location, at Beaumont is one road mark of the year.

CONGREGATIONAL CHURCH BUILDING SOCIETY

The Church Builder Afield

EIGHTY per cent of the four hundred and eight students at Whitman College, Walla Walla, Washington, attend church. Sixty-four per cent of them assign, as one reason for their attendance, the music. It will not do for church builders to grudge a place for the organ and choir.

The Wellesley, Massachusetts, new church provides for a choir of one hundred voices, sixty children and forty adults, and a new church hymnal compiled by Rev. and Mrs. Stanley R. Fisher and the choir master, Thompson Stone, will soon be published by the Century Company for churches which would profit by the hymns and methods used by these wise leaders.

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Since January 1, L. H. Royce, D.D., Director of City Work, has given much attention to making surveys and raising funds for church building in Florida. During May and June his time will be given to conferences and addresses in Brooklyn, Detroit, Tulsa, Oklahoma and several cities in Iowa.

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The Community Church of Shanghai, China, has four hundred and sixty members who are from twenty-six different denominations. It has just dedicated the first unit of its proposed new church plant, the architecture of which is Tudor Gothic, and it broadcasts its church services. The East is not East any more!

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The circular press is authority for the statement that the Presbyterian Church, Grove City, Pennsylvania, spent last year fifteen thousand dollars for its own needs and gave thirty-two thousand dollars to outside causes. One bank in that city contains the accounts of one hundred tithers in that same church and these accounts are drawn upon only for benevolent objects. The names of any churches or persons in our denomination who are addicted to any such habits, if reported at the offices of The Congregational Church Building Society will, if desired, be held as something strictly confidential.

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On the last Sunday in April, the Third Church, Waterbury, Connecticut, was dedicated, Ernest M. Halliday, D.D., Secretary of the Church Extension Boards, preaching the sermon. Two years ago this property, valued at ninety-five thousand dollars, was so heavily under the burden of contractors' liens that it was in imminent danger of being lost. At the request of the Waterbury Congregational Union, the New England Field Secretary of the Building Society led a campaign by which these obligations which—above all assets, including aid promised by the Building Society—amounted to over thirty thousand dollars, were provided for and largely paid by citizens of Waterbury. Owing, however, to subsequent lapses and arrearages the church has not been able until now to show a clear slate and the dedication was wisely delayed. The

courage and persistence of the pastor, Rev. L. H. Perdriau, by which the church and community have been kept alive to this task, is worthy of all commendation.

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One of the important duties performed by our beloved Dr. Richards in his office of Editorial Secretary was the editing each month of the section of THE AMERICAN MISSIONARY allotted to the Building Society. At the request of the New York office Dr. William W. Leete, New England Field Secretary, is temporarily taking charge of this section. Dr. Leete will fill Sunday appointments and discharge the other duties of the New England office as heretofore. He will, however, be in the New York office Tuesday and Wednesday of each week. He invites correspondence or the contribution of items of interest concerning church or parsonage building in any part of the country, and can be addressed either at the New York office or at the Congregational House, 14 Beacon Street, Boston.

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The fifteen states which stood highest in gifts to the Building Society last year under the Apportionment Plan are:

Massachusetts	\$41,026	New Jersey	\$6,400
Connecticut	19,813	Michigan	6,342
Illinois	17,539	Vermont	5,659
New York	12,639	Iowa	5,308
Ohio	9,718	Maine	4,155
Wisconsin	7,724	New Hampshire	4,032
So. California	7,392	Minnesota	3,932
Rhode Island			\$3,352

This includes amounts secured through the Women's Home Missionary Unions, as well as the gifts of the churches and individuals.

The united contributions for church and parsonage building from all the states was \$179,695.77, and of that amount \$78,037.36, or forty-three and one-half per cent, was raised in New England. In 1923 the amount raised in New England was forty-four per cent of the amount raised in the whole country. If legacies and gifts to the loan funds were considered the supremacy of New England in the grace of giving would be still more apparent. Similar proportions would hold with regard to the other homeland societies, and with regard to foreign missions would be still more in New England's favor.

While Congregationalists are found in greater numbers in New England, they are financially no better able to give than our constituency in many of the other states. The constant preponderance of gifts from this section of the land is certainly in some measure due to the "line upon line" instruction which has there been pursued for a long series of years. People do not give increasingly to causes they hear nothing about. The first requisite for successful performance in any department of life is to see clearly what the object of endeavor is.

The Fire Peril

THE loss of church buildings by fire is each year very great. Let trustees see to it that every building is fully insured. The estimate should be, not upon the original cost, but upon what the cost would be to restore. Were this more carefully borne in mind the demands upon the Congregational Church Building Society treasury would be greatly reduced. And beyond that the drain upon local resources is very serious, affecting the whole program of benevolence and even the pastor's support. We notice in a local paper that the Fourth Congregational Church of Chicago was recently destroyed by fire at a loss of over forty thousand dollars and that but eleven thousand dollars were received in insurance money. The

stroyed was built in 1804 in agreement with a warrant issued by the town in 1801. Its predecessor was erected in 1746 and took the place of the little log building erected when the Congregational Church Society was formed in 1741. Each building has occupied in turn the same site. The cost of the new building, including the new Estey organ, is approximately fifty thousand dollars. It seats two hundred and sixty-five persons. Beside the room for worship, there is a large basement hall or social room, well lighted and having a stage at one end of it. There is also an up-to-date kitchen in the basement, and in the adjoining room one hundred and seventy-five could be accommodated for a supper. The small addition contains a ladies' parlor, which will also probably be used for other church purposes. The congregation is to be congratulated upon securing a building so churchly and so in harmony with



THE OLD CHURCH

church will rebuild on Logan Boulevard, but how much easier would be the task had the insurance upon the old building been more adequate. Before this article goes to press we shall probably hear of other churches passing through the same ordeal. Seven churches not far from Boston have been

destroyed by fire within two years. It is not an impertinence but a duty that a congregation should occasionally ask of its Board of Trustees, "What insurance have you put upon our church property?"

It is a pleasure in this connection to give pictures of two of the seven above-mentioned churches that are rejoicing in a restored house of worship.

On October 16, 1923, the church at Hollis, New Hampshire, was totally destroyed by fire. The damage was estimated at forty thousand dollars with an insurance of only nine thousand dollars. With great courage and care, under the combined direction of its pastor, the Rev. Charles F. Hill Crathren, a local committee, and several public-spirited summer residents, this new building has arisen, bearing, as our readers see, a strong resemblance to the old. The one de-



THE NEW CHURCH AT HOLLIS, NEW HAMPSHIRE

its immediate surroundings and with the history of the past. Few churches in these days have been erected at so reasonable an outlay. The architect was Oscar A. Thayer, 89 Franklin Street, Boston. The first services in the new church home were held April 5, but the formal dedication will not occur until some time during the summer.

The Needham Church has arisen out of the ashes of the one burned January 5, 1923. Exercises of dedication with many very interesting and impressive features began on March 27, 1925, and concluded with great services on Easter Sunday, April 12. Upon Good Friday one hundred and four new members were received to church fellowship. The church now has a membership of over five hundred, nearly half of whom have entered it during the pastorate of Rev. Harry W.

Kimball, whose efficient handling of the problems created by the fire is evidenced by the strong and united community support.

This house of worship is of brick and the financial outlay has been about sixty-seven thousand dollars. Some portion of the old building, which was of wood, was saved from the fire, and the combinations and adjustments made in the basement and at the rear of the church have provided equipments for Sunday School and social purposes which are highly satisfactory. Howland S. Chandler of Needham was the architect and Dacy and Tibbetts, the builders. The church audience room has a marked air of hospitality. The vaulted ceiling is in an easy curve and of cream-colored tint. The walls, slightly darker, blend into the waxed gum-wood pews with their final tone of brown. Handsome fluted columns supporting the central arch lend dignity to the room but do not detract from its seeming amplitude. Glass lanterns of Colonial design supplement the system of indirect lighting. The room will seat four hundred and fifty and the chapel opening into it from the rear provides room for two hundred

persons more. But the community is one of growing young families, and in spite of the heavy present expense which they are loyally trying to reach, it looks



NEW CHURCH, NEEDHAM, MASSACHUSETTS

to the outsider as if before long they will want something even finer and bigger.

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Churchly Little Churches

By WILLIAM WHITE LEETE, D.D.

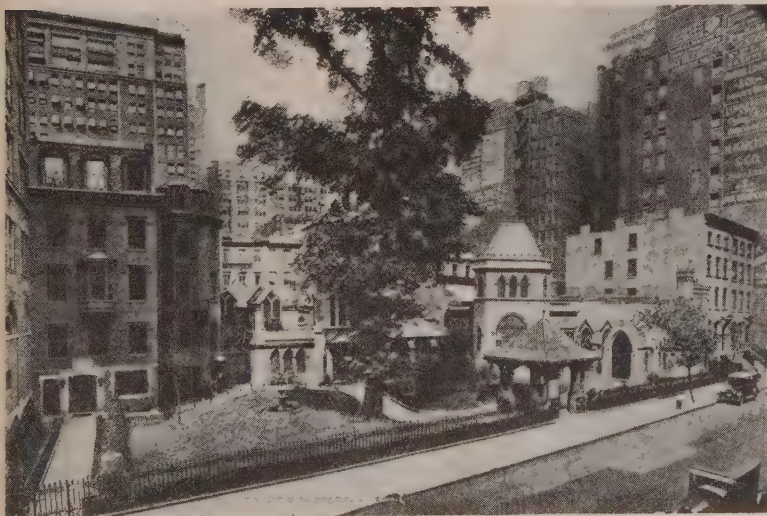
CHURCHES, like homes, acquire a personality. To some we are attracted without being able to tell why. The design may be in agreement with no school of architecture. In fact, some of the features may be decidedly odd. But we forget all that because, whatever the name or style, it is for us an inviting house of prayer. And when such a building has become connected with an important personage or with some significant event its power of attraction is of course greatly increased.

A marked example of such a building is the "Little Church Around the Corner" in New York City, some views of which accompany this article. In March of this year a beautiful stained glass window, a memorial of Joseph Jefferson, was placed in this church by the Episcopal Actors' Guild, and the event has again called

the attention of the public to its interesting history.

Fifty-five years ago, when the church was young and but part of the present structure was standing, Joseph Jefferson, the great actor, called upon a clergyman officiating on Fifth Avenue to perform the funeral service over his friend, George Holland, also an actor. The clergyman refused because he could not approve the life of the stage, but he told Mr. Jefferson that there was a little church around the corner—it was on Twenty-ninth street between Fifth and Madison Avenues—whose rector might be willing to officiate. Such proved to be the case and Mr. Jefferson left the rector with the exclamation, "God bless the little church around the corner." The real name of this church is the Church of the Transfiguration, but since Jefferson gave it what someone has called "its caressing and gentle nickname," its churchly title has disappeared. It is here ever since Jefferson's time that the actors have been married, christened their babies and buried their dead. Above the chantry the Episcopal Actors' Guild has a room especially devoted to the interests of all actors. Many of them attend the weekly services and on the occasion of the unveiling of the above-referred-to window they packed the church to its doors.

But the place has become a house of prayer for all kinds of people. It has always been self-supporting. The city has grown and the people have moved, but a congregation fills the pews on every Sunday. In the week-days some can be found there in meditation every hour. Many strangers seek it out. Its clergy are on duty day and night



THE LITTLE CHURCH AROUND THE CORNER

and no one, rich or poor, is ever turned away without kindly consideration. Thousands of marriages have



NAVE OF LITTLE CHURCH AROUND THE CORNER

here been solemnized. The writer has visited here at different hours, but has on every occasion found one or more couples taking vows before the quaint altar in the chantry. Blank books in the vestibule are quickly filled with the names of visitors and some affirm that no church in the United States receives more within its doors each year than does the "Little Church Around the Corner."

Evidently there are several considerations which have made this church so popular, but not the least among them is its architecture. It must of course, be called Gothic, but nothing like it is to be seen anywhere else. It abounds in angles and additions and spreads over the lot in a most unconventional fashion. Within,

there is the chantry and the high altar, some fine paintings on the walls and many stained glass windows, but there is nothing there that is grand or imposing. Far from it. The nave is only thirty-five feet wide and its vault is much less. There is but one side aisle and one side of a transept. The ceiling is of matched pine boards and the posts are of wood, but the place has for all who enter it a peculiar charm. It appeals to us. It surrounds us with the atmosphere of mystery. It hushes the voice into silence and, whatever churchly lines it lacks, we know that it is the kind of a place where men feel like praying.

Is not this the main object to be secured in the building of churches? Church buildings are often erected at great expense that are only heaps of brick and stone. They may even be well shaped without and yet chill the heart as soon as one enters the door. For the purpose of stirring religious emotion they are simply "icily regular, splendidly null." And when a small or moderate amount of money is expended the results are often even more deplorable.



CHANTRY OF LITTLE CHURCH AROUND THE CORNER



CHURCH AT BRIER HILL, NEW YORK

We have all over the country thousands of illustrations of this kind of structure. The building committee has made it its chief business to erect for certain thousands of dollars a building seating certain hundreds of people. The result is a meeting house whose exterior is without form or comeliness and in numberless cases it is grotesque. Within, the assembly room is commodious; it is well lighted and has good acoustic properties, but it lacks the atmosphere of worship. The color on the walls and ceiling clashes with that on the floor and seats. The bright light of day is let in through ill-adjusted windows or screened with glass of shades that offend. There is no suggestion of a chancel and the pulpit is simply a desk set on a lecture platform. The place might do for a school room or a concert hall, but not for a

church. Committees plead their inability to do better because they have little money, but this is not the reason; it is lack of appreciation and not the lack of money that accounts for our poor church buildings. Money will go just as far in a worshipful building as it will in one that does not suggest worship. Parishes with little money can build a churchly church.

We show upon these pages some efforts in that direction. They all can be improved upon, but none of them are real failures. They are in some of our very smallest parishes and may therefore prove encouraging to communities with little money at their disposal and perhaps suggestive even to those that have a plenty.

The Brier Hill church, New York, was finished in 1908. It is thirty-five by seventy-five feet and cost, with the land, but seven thousand four hundred and fifty dollars. The village in which it is the only church numbers but one hundred and fifty people. On the right of the tower is the pastor's study and back

factory. The recess for the pulpit and lectern, even small as it is, does much to make this place as suitable



INTERIOR OF CHURCH AT BLAINE

for divine worship as it is for the promotion of Christian fellowship.

In 1911 the Building Society, which offered aid to both of the above-mentioned churches, aided the little church at Blaine, Washington. It stands within a mile of the Canadian border where, in September of 1921, a monument was dedicated to commemorate one hundred years of peace between British Columbia and the United States. The total cost of this church building was only six thousand dollars. We show its interior, not because it is adequate or admirable, but because it is in so much better taste than many church auditoriums that have cost large sums of money.

The architect of the Ridgefield, Connecticut, church was Mr. J. Cleveland Cady, of New York. It was erected in 1888 during the writer's first pastorate. The cost was thirty-two thousand dollars and was borne by members or friends of the congregation who made their summer homes at Ridgefield. The exterior shows a fine tower



INTERIOR, ROMSEY CHURCH, DORCHESTER

of that the Sunday School or lecture room, which can be opened on occasion into the assembly room. This main room will seat one hundred and fifty-five persons and would be vastly improved if the pulpit were set in a chancel at the end of the room and not where it is, on the side. But the exterior is surely attractive and few prettier buildings have been put up anywhere for that amount of money. Of course the cost of the same structure at the present time would be three or four times as much.

The Romsey Church, Dorchester, Massachusetts, was erected in 1910, the architect being Alfred L. Darrow, 8 Park Street, Boston. The original cost of this church was about fifteen thousand dollars. A tower entrance would be more churchly, but the present one is not unworthy. Back of it are parish and Sunday School rooms, and the basement, high and fairly well lighted, serves for still larger gatherings. The main room for religious services is very satis-



ROMSEY CHURCH, DORCHESTER, MASSACHUSETTS

and clock, a *porte cochere* and a Sunday School or social room opening into the main body of the church.

All exterior work is of handsome grey granite and occasioned the large expense. A room for worship could be made in the shape of the one pictured here, what-

larger churches. But every community should have the benefit of a meeting house which, in itself, leads the people toward God.



CONGREGATIONAL CHURCH, RIDGEFIELD, CONNECTICUT

ever the material used for the outside of the building. The atmosphere of such a room is churchly. While other features might make it more so, just as it is it aids and does not hinder worship.

George Herbert in his poem, "The British Church," contrasting the meeting houses of the Dissenters with those of the Anglican and Roman churches, says:

"She in the valley (Puritan) is so shy
Of dressing that her hair doth lie

About her ears.

"While she avoids her neighbor's pride,
She wholly goes on the other side
And nothing wears."

This description, if ever true, is not true now, nor need it ever be true.

Our ancestors revolted against the established church because a divine authority was ascribed to orders and practices which were only the commandments of men. They sought as the first great requisite purity in heart and life and that is what the Christian church must always seek, but, in their zeal for reform, they abolished some symbols and forms, which, rightly used, are helpful to the holy life. The modern church is wisely restoring them and they are found now in many of our

The little church is as much God's house as any other can be and it, too, can be shaped so as to turn man's thought heavenward. George Herbert served in the little church at Bemerton, Wiltshire, England. It is scarcely twenty feet wide and in summer is almost hidden by overhanging trees and clinging ivy. But to it, in his brief but saintly ministry of three years, he taught the poor and the rich, the titled and the peasant, to come each day and pray. In the Lake Region, at the base of Helvellyn, one sees a church even smaller than George Herbert's. In fact, it is the smallest in the British Isles. Wordsworth named it "Wytheburn's modest house of prayer" and of it Hartley Coleridge wrote:

"Humble it is and meek and low
And speaks its purpose by a single bell;
But God himself and he alone can know
If spiry temples please him half so well."

The cause of true religion would not suffer if buildings small, yet comely as these, could take the place of many now found within the borders of our great and loved America.



INTERIOR OF CONGREGATIONAL CHURCH, RIDGEFIELD, CONNECTICUT

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Humanizing the Apportionment

AT the Annual Meeting of the Massachusetts State Conference held at Holyoke, May eighteenth to the twenty-first, there was an open forum upon the subject named in the above title. The contention of those who proposed this subject was that the interest of the churches could not be secured by the appeal for sums named in the apportionment plan, but might be, if the support of particular and specific missionaries or fields could be set as the goal of their efforts.

The feeling voiced in this contention is very natural. But the action proposed could be applied only in a lim-

ited number of cases. And because of frequent changes in the field or the personnel the efforts would shortly become love's labor lost. The docket of the cases where the Building Society extends its aid is changing every month.

We are trying through our literature, our illustrated lectures and our field secretaries to visualize our work. But the only enduring support for Christian work is Christian principle. Our churches must do what they do for Christ's sake and trust their chosen representatives. The apportionment will be humanized when it is more fully Christianized.

THE CONGREGATIONAL EDUCATION SOCIETY

True Learning

By H. W. GATES.

"OH, goody! School begins tomorrow!" Let time turn backward in its flight and imagine yourself fourteen years old, you who are nearer fifty now. Can you recollect yourself uttering any such remark as that? Yet that is what a little girl said one morning at the breakfast table.

"What's the matter, daughter?" said her father. "Aren't you feeling well?"

But she was, and she was really glad that school was to begin again after the long vacation. When pressed for reasons she gave them.

"Why, it's so interesting and you learn such a lot of things that are worth knowing."

We strongly suspect that there are many children in our better schools today who, underneath the traditional attitude of boredom, really do find school interesting and enjoyable. The reason is that the modern school is discovering the secret of making learning and life more of a unity. In place of the emphasis upon formal lessons, our children are being led to see that life is full of problems worth solving and that the material in books is the experience of others in meeting like problems and therefore of present help to them.

The principle that is gradually coming to control in education has been called the project principle and it is as valuable in religious education as in any other. It is not a patent method, nor is it a substitute for study and hard work. Rather is it a motive that leads the pupil to undertake both with a will and to get results.

Two books have recently been published that will be of great value to every thoughtful teacher in the Church School. Both of them should be in the Church School library at least, and in the private library of as many teachers as possible.

One of these is "The Project Principle in Religious Education," by Erwin L. Shaver, Field Secretary of the New England District of our Education Society.

Mr. Shaver has rendered a very great service by making some rather technical matters in educational practice plain to the average reader. He tells what the project principle is and how it finds application in public and in Christian education. There are several pages in the first part of the book giving lists of suitable projects for the Church School and for pupils of different ages. The chapter entitled "Carrying Through a Project," illustrates still further the nature and the value of the principle. Then follow chapters on the "Curriculum," "The Place of the Teacher" and "Church School Organization," all treated from the viewpoint of this experience method of teaching.

In the second part of the book, seventy-seven different projects are described in detail as they have actually been carried out in schools of varied kinds, city and rural, large and small. A large number of these are projects in missionary education and the list is graded,

giving examples in every department of the school from beginners to adults.

The other book is "Projects in World Friendship," by John Leslie Lobingier, author of "World Friendship in the Church School," the best general text on missionary education yet published. Mr. Lobingier is educational pastor of United Church, Oberlin, Ohio, and his writings are the fruit of practical experience.

We should hail this book of his with delight if it did no more than give us the statement of the religious educational aspects of missionary education contained in the first chapter. The pupils who grow up under his direction are not left in doubt as to the central place which world friendship holds in a Christian scheme of education. They are not likely to reach mature years thinking of it as a side issue, or an extra. Mr. Lobingier says: "Leaders in the field of religious education ought, therefore, to plan carefully for a program of world-friendship. That program ought to occupy such a place in every church's training scheme that it will not be thrust aside by other interests. It ought not to appear as so much of an elective that relatively few of the young people benefit by it or are conscious of it. It should be as vitally integrated in the total religious education program of the church as is worship. It should have as definite and fixed a place in the teaching scheme as biblical instruction usually has."

This book also has practical and understandable directions as to the nature and use of the project principle, with special reference to missionary education. As a matter of fact, when one begins to use the project principle in religious education one is led inevitably to the missionary enterprises of the church. For this principle means that the pupil is to study life activities and situations of present worth, and missions and social service are the present, going life of the Christian church.

The last four chapters describe in full detail ten projects in world friendship as carried out in various departments from primary to senior high school. These descriptions show how the projects were initiated, planned, and executed and are not only interesting, but very suggestive.

A man of national reputation in the field of religious education and closely associated with the movement for a reconstruction of our Church School curriculum said recently: "Religious education has much to learn from the public school. It will benefit most largely as it gives heed to the developments in the line of project teaching, and I venture to predict that the new curriculum will be more largely enriched from the fields of missions and social service than from any other source."

Such books as these will help to convince the teacher that this man is right, and to prepare for better work in religious education.

Services of Worship for Young People

By HARRY T. STOCK

OUR free churches have given little attention to training in worship, with the result that young people are growing up without an understanding of the purpose of worship and lacking also an appreciation of its essential values for them. The tendency has been to drift into extremes: to have only discussion or teaching in young people's groups; to sing "jazzy" songs which have no permanent worth and to engage in repetitious prayers; to conduct so-called "opening exercises" which have neither dignity nor purpose.

The Publishing Society has been giving a page of *The Wellspring* to discussion materials for two years. It now provides help also in the direction of worship, by carrying each week a brief worship program prepared by the Young People's Department of the Education Society. This outline of worship is simple and can be used in practically any church, by a Church School or society, either as it appears in *The Wellspring* or with adaptation.

There is a theme for each month. Each week there will be variations of this theme, in the way of new hymns, Scriptural material, and suggestions for prayer. Throughout each month one hymn will be considered the "hymn of the month." It is hoped that one of the results of printing these orders of worship will be that young people will discover the real value of worship and will be led to create their own services to meet their personal and group needs. It is recommended that a scrap book be kept, in which the outlines will be pasted, and in which prayers, poems, and similar clippings may be noted down for future use.

The themes for the remainder of 1925 are:

June	Loyalty to Christ
July	The Out-of-Doors
August	The Brotherhood of Man
September	The Growing Life
October	The Christian Church
November	World Service
December	The Birth of Jesus



Educational Directors and Assistants

AN editorial in *The Congregationalist* recently called attention to the need of a clearing house for pastors' assistants and directors of religious education to which church officers seeking such help might write for information. The same editorial called attention to the increasing amount of training for such service now being given by our colleges and such institutions as the Chicago Training School for Women and Schauffler Institute. It also mentioned the Congregational League of Church Assistants, of which Miss Grace Morrill, of Concord, New Hampshire, is president.

The Congregational Education Society has for some time been acting as just such a clearing house and will gladly be of greater service. Mrs. Yarrow acted as secretary of the League during her term as Educational Associate in the Education Society, and the records are still in the office at Boston.

From the nature of the Society's work, many inquiries come to its office from those seeking positions

and those who wish to engage such workers. The information thus acquired is recorded and filed in the main office at Boston and also in the Chicago office. Correspondence may be addressed to either one: 14 Beacon Street, Boston; or 19 South LaSalle Street, Chicago.

Those seeking positions should give the following information: name, address, age, educational training, including high school, college, and other special training; experience in the work, including places, positions, and length of time in each; references, and other information that may be of help to those seeking to engage such workers.

It should be understood that this service is limited to the class of workers described. The Education Society does not enter upon the field of the Board of Pastoral Supply to which inquiries for pastors should be sent. The Education Society does at times advise with reference to educational pastors, but only from this viewpoint.



Eyewitnesses for Christ

AMONG the reports sent to the program committee of the Religious Education Association for its study of modern methods in religious education was the following description of a project in religious dramatization which had the effect of helping to make the New Testament a more real and lifelike record in the minds of young people of high school age.

The project was carried out in the First Congregational Church School of Oak Park, Illinois, during two weeks in November of last year. A class of high school girls, under an experienced and able teacher, had been asked by the Plymouth League of the church

to provide a program for a Sunday afternoon meeting. They chose to give a play, "Eyewitnesses for Christ," which had been written by their teacher. The class had done a good deal of interesting and useful work, but had little conception of how we really got our Bible, or of the practical human life that lies behind it.

By way of preparation, the pastor gave a talk at the meeting of the League one week before the play on the times of Paul and the meaning of his work to the world.

In the opening part of the service one of the girls read extracts from "letters" about Jesus and Paul

supposed to have been written in New Testament times.

The first scene represented Mark's home in Jerusalem. The doors are guarded with care as various persons who have some recollection of seeing or hearing Jesus come in to report to Mark who is collecting his "Sayings of Jesus." Then comes Timothy with Nathan bringing a letter from Paul, written in prison at Rome. His message comes with thrilling effect in the midst of this setting. He asks Mark to bring his parchments, cloak, and other things.

The scene then shifts to the prison at Rome. Here is Paul, chained to a Roman guard, writing another of his great letters. Mark arrives and they converse

together of their past experiences and future hopes.

The impression made by this play was extremely vivid. Pupils and parents were deeply interested and one reporter said: "These things usually go over my head, but this really got me." Naturally, those who took part in the play gained the most. Bible times lived again for them. They entered into a new appreciation of the apostles, Christ, and the early Christians; and got an entirely new idea of the life experiences out of which the New Testament sprang.

Anyone interested in getting further details about the play or this particular project may do so by writing to Miss Grace M. Chapin, Director of Religious Education at the Oak Park Church.



Making the Church Homelike

ANOTHER interesting project was reported by Miss Grace Morrill, director of the South Congregational Church, Concord, New Hampshire.

A group of high school boys and girls had come to feel strongly the need of a more homelike room at the church in which to hold their meetings. During the winter they had held these at the home of their leader, but increasing interest and numbers called for more room.

The trustees of the church gave their permission for this group to have the exclusive use of a large room adjoining the main auditorium of the chapel. At one end was a fireplace with andirons. There were no furnishings except an open bookcase, a worn-out rug, and lace draperies that had seen hard service. The trustees had the walls cleaned, the ceiling whitened, and the floor finished.

The women of the church donated a handsome rug in good condition, which nearly covered the floor.

Earlier in the season the young people had earned about one hundred dollars by giving a play. They voted to use ninety dollars to furnish their room. A committee of five was chosen and all went to work under its direction. The leader was frequently consulted, but initiative remained with the group. Through a notice in the church calendar, members of the parish were invited to donate any old pieces of furniture which might be repaired and re-upholstered, subject to the approval of the committee. As a result two antique sofas, four good straight chairs, several more or less dilapidated easy chairs, two tables, a fire screen, and a fine picture were acquired.

The committee held many conferences to study color schemes and to plan for the best use of the money on hand. One of the boys was a senior in the School for Manual Arts and knew a good deal about upholstering. With his father's help he was able to do the necessary work, the committee paying the father for the time he put in. Others helped as they could. The girls made over draperies for the windows, pillows for the couches and curtains for the bookcase. A table lamp was purchased and the leader made a shade for it. The boys made a floor lamp and candlesticks at the school. The group decided that it would add some new piece of furniture each year until the room should be suitably equipped.

The room committee planned with the social and music committees for a formal opening of the room. All members of the parish were invited and the new minister and his wife were asked to receive. In fact, the opening was postponed until their arrival so that it might serve as a welcome for them. A boys' orchestra furnished music for the occasion, while the social committee served punch and acted as ushers. After the reception the young people remained and played games.

The room is now in use on Sunday mornings by two classes of girls and on Sunday evenings for the meetings of the department, as well as for various social gatherings on week-days. The committee bought a load of wood for the fireplace, that they might not occasion any extra expense to the church.

Some interesting and worth-while results are manifest from this project. Not only has an attractive room been provided in which meetings are held with more ease and informality, but the boys and girls take much better care of furniture and equipment than formerly. This care is not limited to their own room, but extends to all the property of the church.

The young people take care of their room, instead of leaving it to the janitor to do.

It is noticeable that the group distinctly disapproves of any unseemly behavior on the part of its own members, or of guests. Visitors are frequent on most Sundays. Sometimes these are inclined to whisper and laugh during meetings—as is the way of young folk at times—but the group finds a way to correct such improprieties on their own initiative. They have a consciousness that this is *their* home.

Just now, the group is trying to learn how to regard people of other lands and races here in America. There has been much of prejudice and indifference, but a better attitude is winning its way. Recently they invited an Albanian boy who is in their school to tell them about his own country at their Sunday evening meeting. Again they asked the lady of the parsonage to tell them about the Southern mountain people among whom she has worked.

Altogether, it has been a successful project in establishing a Christian home center in the church with a warmer welcome for all who may seek its cheer and hospitality.

Training Future Church Officers

"**W**ILL you come to the meeting of the Student's Council, Saturday morning, at the church? Breakfast will be served at seven-thirty."

Naturally, I went. The invitation sounded promising and was not disappointing in its results. It was a good breakfast, served by some of the women of the church. A dozen or fifteen boys and girls, with the director of religious education and a few of the other officers, sat about the table. The boys and girls were representatives of their respective departments in the Church School, from the junior up to the high school.

Upon the wall hung two charts, one showing the various missionary and benevolent enterprises to which the school had contributed during the year, and the other showing a list of applicants for support.

Reports were called for and I soon discovered that each of these young folks had been appointed as the special representative of some society or institution, charged with the duty of gathering facts about the work of each and keeping the school informed. The object of this meeting was to find out what each had learned and to decide how this might best be presented to the school, also what further objects should be recommended to the school for support.

One boy reported on the work of an agricultural and industrial school for colored folk in the South. He had discovered that the colored principal of the school had a daughter and had written to her for information. She wrote a good letter, too. One of the girls had gotten her information about a Southern mountain school from a girl pupil in the school.

After the reports had been discussed, the next order of business was to discuss the needs of the various applicants. The colored school wanted a fertilizer badly. The group discussed different types and costs of machines and whether or no they could swing this undertaking in view of obligations already assumed. I doubt

if an equal number of their fathers and mothers would have done it much better. In fact, I have a strong suspicion that these young people could give some of their elders a few points. One may assume that when they are grown men and women none of them will make the mistake that one school treasurer did when he sent a check for "The American Missionary Association," stating that "the school wished this to go for the support of a school in India."

All this took place in the First Church of Newton, Massachusetts. Mr. Myron C. Settle, the educational director, summarizes the plan as follows:

"The plan is to have each class representative, of which there are fifteen, responsible for one or more societies or schools and to become intelligent on their work, investigating their programs and securing human interest stories from their respective fields, out of which to make the programs each month. In addition these representatives see to it that fifty per cent of all money each month is sent to the proper society for that month. The representative of that society writes the letter, makes out the check to be signed by the treasurer, and mails it.

"These representatives, on their own initiative, have brought up in each class the question of increasing our giving, which now averages three and eight-tenth cents per member. It didn't take them long to see that at the rate we had set out to give this year, we could not possibly keep it up on the basis of present gifts. Hence . . ."

"Hence"—they are going to give more money. They will do it gladly, because it is their job, which they have worked out for themselves, and because they know what lies behind the institutions to which they are giving.

That is the way to develop loyal church members and supporters of Christian work.

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Young People's Discussion Topics

THE list of Congregational Optional Topics for the last half of 1925 is now ready. The preparation of optional topics was begun two years ago at the demand of a large number of societies, clubs and classes who felt that the denomination should provide alternatives to the regular lists already available. The Young People's Department, in meeting this demand, has refused to promote its topics in the sense of urging societies to use them alone. On the other hand, it is saying: "Look over all three lists: the senior and intermediate Christian Endeavor, and the optional list. Then, select those from each in which your group would be interested."

The following are some illustrations of themes: "What is a 'One Hundred Per Cent American'?" "To what extent is 'Safety First' a good slogan?" "How can we know what is right and what wrong?" "How should Christians seek to prevent war?" "How to pray most helpfully"; "Developing the habit of keeping one's word."

Each week a column of material appears in *The*

Wellspring based upon the topic dated for the next week. A sample copy may be had by writing the Pilgrim Press. The list of topics may be had, without cost, by writing the Young People's Department, 14 Beacon Street, Boston, Massachusetts. *Young People's Bulletin* No. 13 contains further suggestions for groups which choose their own topics, and this, too, may be had by writing the Young People's Department.

In preparing the materials the following ideas are kept in mind: The high school age and older is the constituency for which the topics are issued. The problem method is employed; the discussion is expected to begin with concrete cases within the experience of the young people. Church School classes may use these studies with as much profit as young people's societies. Preparation must be made in advance, although only a moderate amount is required. Groups which really want to face their local issues should find their own illustrations and substitute them for those provided in *The Wellspring*.

SUNDAY SCHOOL EXTENSION SOCIETY

Tomorrow Is a New Day

WHEN we make it our purpose to see that life counts for the most, what a life of service this world of ours proves to be! It brings new days to live and enjoy; new deeds to be done; new folks to help; new delights to share. Robert J. Burdette struck a great human note when he wrote about "God's Day and Mine." Facing a threefold division of time he said:

"There are two days in the week about which I never worry. Two golden days, kept sacredly free from fear and apprehension. One of these is Yesterday. Yesterday, with all its cares and frets and disappointments, with all its pains and sorrows, has passed forever beyond the power of my control; beyond the reach of my recall. I cannot undo an act that I wrought; I cannot recall a word that I said; I cannot calm a storm that raged on Yesterday. All that it holds of my life, of regret or sorrow or wrong, is in the hand of the mighty love that can bring oil out of the rock and sweet waters out of the bitter desert—the love that can make the wrong things right, and turn mourning into laughter. Save for the beautiful memories, sweet and tender, that linger like perfume of dry roses in the heart of the day that is gone, I have nothing to do with Yesterday. It was mine; it is God's.

"And the other day I do not worry over is Tomorrow. Tomorrow with its possible cares, its burdens, its sorrows, its perils, its boastful promisings and poor performings, its good intentions and its bitter mistakes, is as far beyond my reach of mastery, as its dead sister Yesterday. Its sun may rise in roseate splendor, or beyond a mask of weeping clouds. But it will rise. And it will be God's Day. It is God's Day. It will be mine. Save for the star of hope that gleams forever on its brow, shining with tender promise into the heart of Today, I have no possession in Tomorrow. All else is in the safe keeping of the same infinite love that holds the treasures of Yesterday. All that Tomorrow has for me I can trust to the love that is wider than the skies, deeper than the seas, higher than the stars.

"There is left for myself, then, nothing but Today.

And any man can fight the battle of Today. Any man can carry the burdens of just one day. Any man can resist Today's temptations. This is the strength that makes the way of my pilgrimage joyous. I think, I do, and I journey but one day at a time. That is the Easy Day, that is the Human Day. And while I do that, God the almighty and the all-loving takes care of Yesterday and Tomorrow, which I could never do."

Our Congregational Sunday Schools all over the homeland are asked to put their interests into the opportunity represented by One Day. We are urged to remember on that day the needs of others, and make possible on the Tomorrow a larger investment in character-making service. Yesterday's story has oft been told in these pages. Tomorrow's opportunities have also been set forth. It is now for us in the Today, to gratefully remember the past, and lovingly make provision for the future. From the homeland of Today comes the call for help on behalf of the seven out of every ten children, not yet enrolled in any Sunday School. Only consecration to a noble cause will lift us out of a day of little doing, into the greatness of a wonderful mission. If the neglected children and youth of our homeland are to be brought more largely into their rightful place in the service of the church, they must be looked upon as an asset, not as a problem.

June is the month for special emphasis on our Investments for Childhood. Such investments are part of our recognized missionary enterprise. In their character-making possibilities they gleam with the light which shines upon loving words; they stamp with the impress of living deeds. In this month of June, Children's Day comes, when every Congregational Sunday School is asked to take a special offering, and every Congregationalist is privileged to share by making a special gift. It is for the needs of Today and the calls of Tomorrow.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man."



Mugala Is Christened

Miss Helen Wilcox writes this account of her assistant, the Extension Service car given by the Massachusetts Woman's Home Missionary Union:

"I must include in this month's report the great event in the life of 'Mugala,' namely, her christening. It was on Saturday afternoon of our Christian Life Conference in Atlanta and in the presence of some fifty of our young folks that 'Mugala' was duly named. First came preliminary remarks concerning cars in general, then a few concerning the numerous and well-known family of 'Mugala' herself, following

which the dear child was named and christened by pouring a bottle of water into her radiator. Without any feeling of unfitness came the prayer of dedication, and 'Mugala' was properly launched upon her career of service. She already has a proud record in miles and for behavior in difficult places. I wish you might have seen the stanch way she has pulled up slippery and rutty Alabama roads, splashed through fords in the streams and in general acted like the sturdy little pioneer she is. She is really quite a human car and seems to know that she is out on the 'King's Business.'"

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

Why the Hurry?

THIS question was asked recently by a Pilgrim Memorial Fund subscriber who had received an urgent letter asking him to make a special effort to complete his pledge.

Doubtless many others are asking the same question. On April 30 net collections had reached \$4,810,034.78. The income on such a large sum would seem to be ample. So, "Why the hurry?"

Here is one answer. Of the members of the Annuity Fund 1426 hold certificates under the Original Plan, calling for a maximum annuity of \$500, one-fifth furnished by the member and four-fifths by the churches. Of the portion payable by the churches, one-half (\$200) is paid, at present, by the Pilgrim Memorial Fund, the other half through the apportionment. Every dollar paid on subscriptions helps the Pilgrim Memorial Fund to continue payments at the present rate and avoids a heavier burden upon the apportionment, which supports our missionary societies.

Moreover, every day's delay in the fulfilment of the Pilgrim Memorial Fund subscriptions results in a loss of interest. Nearly \$1,000,000 is still outstanding. Most of this money is one year over due. The Fund has lost twelve months' interest, or approximately \$50,000. This means that each member lost nearly \$25 last year through the failure of subscribers to complete their pledges on time.

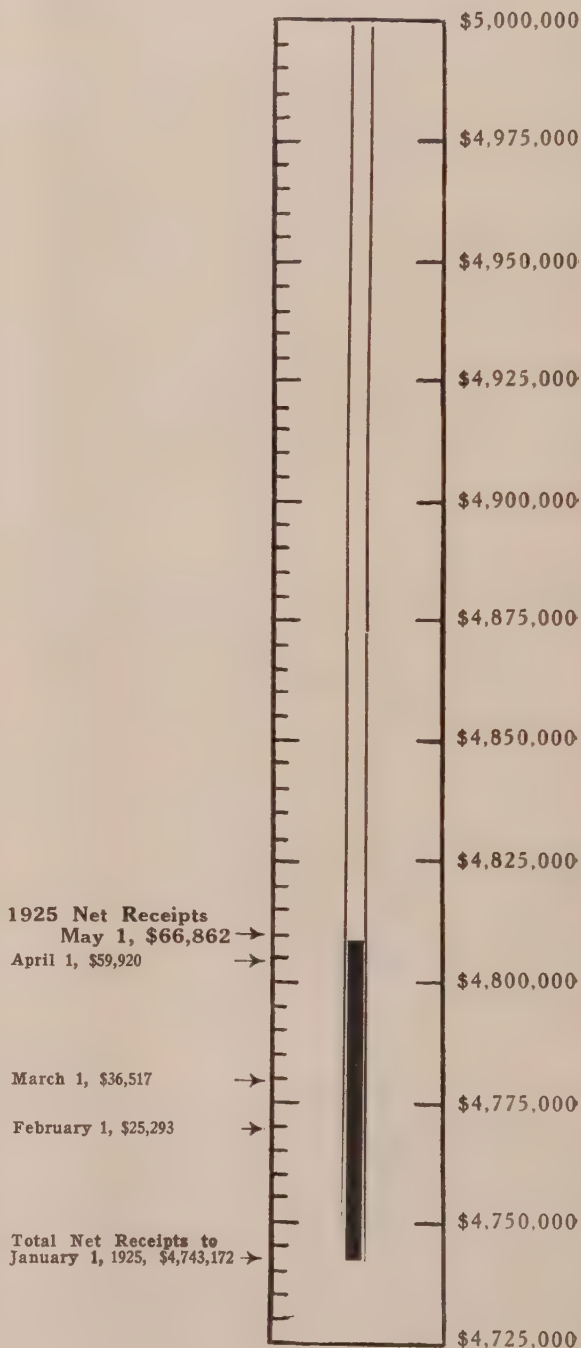
But this is not all. The compound interest on last year's \$50,000 lost interest is permanently lost to the ministers. The magnitude of this loss through the years will be seen from the fact that this \$50,000 would have earned in ten years about \$24,000; in twenty-five years, \$83,000. Think of the comfort and joy this money might have brought to aged ministers and their families, but it has been lost,—lost because subscribers have permitted their pledges to fall behind one year. Similar losses must be avoided. Every possible effort must be made to secure the fulfilment of these pledges now.

Many subscribers realize this and are making great sacrifices to complete their pledges. One writes—"I am enclosing \$75 in payment of the balance of my pledge. We are very glad indeed to have this cleared up. I am now seventy-four years old and have an income insufficient to meet the needs of my dear wife and myself. I have only temporary employment but we are paying this pledge before using any of this income to buy anything other than food and shelter. We are overjoyed that we are able to send you the last payment now and can only hope that it may help some one, somewhere, who has sacrificed for others. God bless you in your great work!"

Further information will be gladly given on request to the Pilgrim Memorial Fund, 100 East Forty-second Street, New York.

Pilgrim Memorial Fund

Minimum Objective, 1925 **\$5,000,000**



Grants Pending

THE work of our benevolent societies is sometimes reported with too many figures and too few pictures of those to whom the money goes and what it does for them.

There is always a file called "Grants Pending" in the office of the Board of Ministerial Relief. It holds the accumulating correspondence upon applications to be laid before the Committee on Grants at its next meeting. "Grants Pending" raise a question of the relation between income and outgo in the treasury. They also open up homes and hearts which give a cross-section of the work of the Board of Ministerial Relief. Twenty-three applications are in the file as these words are written. They show the reach of the Board's work.

Two of the applicants are Japanese widows with young children. The ministry of their husbands was in Hawaii. They are bending every effort to keep their children in school—something hard for a woman to accomplish now that living costs have doubled in Japan since the war. One of these mothers writes: "The daily income, working all day, is about fifty cents. My husband at his dying left his last words that he should like to educate one of his sons in the Christian ministry to take his father's place. Therefore I should like very much to fulfil my husband's will, by all means. I shall never forget your kindness in all my life, if you find some means by which one of my boys can be educated for a future pastor."

The other widow, also with young children, writes: "I am very glad to tell you that my husband passed away most peacefully, with the request that I should write to you how profoundly thankful for your kind sympathy he had always been. We three, the children and myself, shall never forget the great love of those brothers and sisters in the United States."

One application comes from Mid-Pacific. A Hawaiian widow, wife of one of the native pastors who did faithful work in the islands, needs a grant of one hundred dollars which will keep her from want so that she can make her way.

Four grants from the Coast

are pending. One of them is from a hero trained in New England who left a business of from five thousand to ten thousand dollars, to enter the ministry, to which he has given forty-two years of service. A long series of critical family sicknesses exhausted his savings and even compelled him to cash his life insurance.

Now that he is retiring from the pastorate, his wife, whose health was undermined by work as a foreign missionary, is hoping that they can support themselves by taking into the home a few sick people for whom she will care. Both her health and the expense of necessary new furniture make doubtful the outcome of such an undertaking. He writes: "I have had a life of wonderful experiences. There has been rich incoming which outweighs

and helps overcome this strange and sudden plunge into absolute poverty. Yet I tell you it comes hard."

An Oregon minister, who has done strong work for thirty-three years, is about to lay down his ministry. He has a little home and a family income of under fifty dollars a month. A son died in France during the war. A grant would make it possible for him to live in measurable comfort. Without it he faces anxiety and distress.

A second Oregon minister has just broken down in middle life. The sickness that made him helpless has taken all but eighty dollars of his savings of four hundred dollars. There is hope that he may in time get back to work. At present his only resource is what the Board grants.

Another applicant from the Coast writes: "During the years of my widowhood I have lived in the home which my husband left me. With the little means I had and the assistance of my boys I got along very comfortably until the World War, when my two boys went into the service and both came home disabled. They are not now able to give me the financial aid I need. I cannot find words to express my gratitude to all the kind people who in His name have made the sacrifice to help others in need like mine."

There is an application from the Rocky Mountain region, of which the State Superintendent writes: "This grand old man



has been preaching forty-nine years and three months. Much of his time has been in home mission churches, save that his churches had a way of going to self-support. He should not worry over his bread and butter or be compelled to preach beyond the time when his strength fails, so that his strong ministry end in bitterness in a pastorate where the people turn from him because he is too old. He plans to stay right here and will be useful as long as he has strength."

One application comes from the plains, from a widow of Indian blood, whose husband worked thirty-two years among the Sioux.

Four people who have spent their lives in the wheat

Two college men of noble character are just finishing long and effective service in the wheat belt. One of them has been thirty-five years in the ministry. The family moved to Northfield to put the boys through Carlton, and the mother accomplished this by taking boarders, sometimes having as many as twenty at the table. The father has now become blind. One boy is preparing to teach. The older son was a star scholar in the class graduating at Yale Divinity School last year and is serving one of the "larger parish plan" home missionary fields in North Dakota, where, equipped with a Ford, he ministers to three churches.

The second man has been forty years in the ministry.



states of the Middle West and to whom one bows in reverence, have richly earned service pensions which they now need. One is an aged widow whose husband fought in thirteen battles of the Civil War. She spent ten years of service with him as a foreign missionary under the American Board. Overwork compelled them to return from Turkey, and their lives were spent in home mission churches in the West. He had forty-eight years of service in the ministry, more than a dozen of them as a home missionary superintendent. His wife has not asked aid for fear that others have need greater than her own, but a friend writes that a service pension in recognition of her husband's work would touch her heart and ease her last years.

His wife is crippled with neuritis. He has been obliged to use up his insurance to meet sickness bills, and now at seventy-one plans moving to Chicago with the hope of earning something in business. The superintendent of the state writes of him: "A man of sweet spirit and self-sacrificing service. He has been most faithful in all his ministry, but has asked very little for himself. I do not know many men more worthy of what assistance can be rendered by the denomination."

One application comes from an old colored minister who has given forty-five years of service in the South. His son, also a minister, asks "a donation from the Board of Relief to help father in his old age." His

children have provided him a home and he does a little farming.

Among the "Grants Pending" are several from the East. One is from a man who has given thirty-five years ministry in little hill towns. His largest salary, with the exception of a few months, was six hundred and fifty dollars. How could he lay by anything on that?

There are also applications to help children who have lost both parents. The death of a mother has just left three children orphaned, aged fourteen to nineteen. They agree that they cannot keep up the home. The older girl is in the third year of high school, and has high standing in her work. The Sunday School sent her to the Congregational Young People's Conference last summer, and expected to do so again this year. Her mother planned to educate her for some definite Christian work, for which she is fitted by spirit and ability. Several homes are now open to her that she may continue her school, but she needs a grant to cover personal expenses. The local church

is helping these three children and sends money through the Board, that duplication may be avoided and needs be systematically met.

For most of these twenty-three people the matter pending is whether now that working days are done they will be granted needful comfort of mind and body, or must worry and want. To the boys and girls whose parents have died the question in the balance is whether they will be helped to go on with school or must begin life's work before they are prepared.

The preceding page shows the face of one whose grant is happily not pending, but was settled long ago. She shared forty years service with her husband. Her daughter writes: "We can never thank you enough for giving us this quiet home to stay in during these last days of mother's life. She is now in her ninety-fourth year."

Through the Board of Ministerial Relief the men and women of today bestow on servants of the churches whose work is ended peace such as rests on this calm face.



From the Day's Mail

An Annuity Salesman—"Your note inclosed in my first remittance from our annuity provision under the Original Plan came this morning. I hardly know which gave Mother and me the chief pleasure—the check for one hundred and twenty-five dollars, or the spirit in which it comes. I am sure that the heart behind it all lifts the whole question of caring for the veterans out of a purely business atmosphere and stimulates interest in 'fulfilling the law of Christ.' Thank you. It so happens that I have not been able to preach since last September. It has been a trying time—to lay by, after strenuously active years,—but the comfort of now knowing we are not absolutely dependent brings great joy. If we could somehow 'sell' the Ministers' Annuity Plan to all our brethren it would save untold anguish to many when the shadows lengthen, as they will. God bless all who share in maintaining the Annuity Fund."

An Old War Horse—A state superintendent and one of the secretaries of the National Home Missionary Society wrote of a minister who had done forty-nine years of notable work in the ministry, most of it in home missionary fields, and who ought to have a retiring pension. When the man was written from the Board of Ministerial Relief that he might expect such a grant upon retirement, he resigned. He writes: "My resignation was placed in the hands of the trustees of the church here several weeks ago. They wished me to reconsider and not have the resignation go before the church. Sunday last it was presented

to the church and it was voted unanimously to ask me to reconsider. I am busy at the job. Until that job is finished I cannot fill out the application blank, and if I should consent to remain six months or a year longer the application would be postponed.

"The conditions here are rather unique. To a practically defunct church of thirty members three and a half years ago we have added one hundred and twenty new members. We have stressed the reorganized work as a community-minded church and the new membership is from ten different denominations. It is my last baby, I love it, and I want to see it walk. So if they insist and will meet certain conditions, I will probably forget that I am seventy-five years old, forty-nine years in the service, and brace up to another year like the old war horse that hears the bugle call. After all it is deep joy and I love the service. I am calling another business meeting of the church for next Sunday. I will let you know the result."

In reply to the above letter this old hero was congratulated on having his church refuse to accept his resignation at seventy-five, not from pity, but because they did not see how they could get on without him. He was asked, in case he decided to go to it again, to remember that the churches appreciated his great record of service and stood behind him. He was told that he need not, for the sake of obtaining a living, keep his pastorate a day longer than seemed best from the standpoint of his work. He was assured of a pension whenever he deemed best to retire.

FORMS OF BEQUEST

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to The Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum of.....dollars for its uses and purposes.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

I give and bequeath to The Annuity Fund for Congregational Ministers, a corporation organized April 23, 1914, under the laws of the State of New Jersey, the sum of.....dollars for its uses and purposes.

PILGRIM MEMORIAL FUND

I give and bequeath to the Corporation for the National Council of the Congregational Churches of the United States, organized 1909, under the laws of the State of Connecticut, the sum of.....dollars to become part of the Pilgrim Memorial Fund.

WOMAN'S HOME MISSIONARY FEDERATION

Program Topic—June

Brotherhood in the Making

*In hearts too young for enmity
There lies the way to make men free;
When children's friendships are world-wide,
New ages will be glorified.
Let child love child, and strife will cease.
Disarm the hearts, for that is Peace."*

Hymn: "O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."
—JOHN G. WHITTIER.

Hymn: "Shepherd of eager youth, guiding in love and truth."
Prayer following the reading of Weymouth's translation,
II Peter 1: 4-9.

A national movement uses this slogan: "In Today Already Walks Tomorrow." The potential Brotherhood of tomorrow is in the lives of the youth of today, which throws a load of responsibility on those agencies at work in our nation which direct these "lives in the making." The Congregational Sunday School Extension Society has such a trust. It endeavors to provide training in Brotherhood and Christian living through the following phases of service:

The Sunday Schools and Mission Schools
World Friendship Programs
Week-Day and Daily Bible Vacation Bible Schools
Student Summer Service

Prayer for the Children by Dr. C. H. Richards

O God, our heavenly Father, who didst send into the world thy well-beloved Son, our Saviour, as a little child, and who dost love all children as thine own; pour out thy blessing upon the children of our homes, of our church, and of the whole world. Make thy light to shine in their hearts more and more, that they may see thee as their loving friend and their glorious king, and may follow Jesus Christ as their master and redeemer. . . . Fill them with the Spirit of Christ that they may be pure and unselfish, and loyal to thee. Amen.

Hymn: "These things shall be,—a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

*Material for above program may be obtained from
the Congregational Sunday School Extension Society,
289 Fourth Avenue, New York City.*



Objectives—1925-1926

THE Young People's Committee of the Federation has recently issued a brief flier entitled "At Work—1925-1926." This flier, besides other information, emphasizes three objectives which the Young People's Committee hopes that its state and local workers will have in mind as they plan their young people's work for the coming year. Briefly stated these objectives are the securing of a "Teen Age Group in every one of our churches, a Mayflower Band in every church, and a hand work unit in every church. This latter group need not, of course, be distinct from the two former. It is named by itself in order to make clear that such work should be included somewhere in each church's program for its young people. The more of such groups that a church can organize, the richer will be its returns in interest and enthusiasm.

Upon first reading it may seem to many that these objectives are simply a needless repetition of advice that has often been given, and methods that have often been urged. Why say again what has so frequently been said in the past, or why emphasize again plans that have so often been presented? Why not suggest something wholly new, or something that will give greater variety in our work? The answer to these questions can only be that, looked at from a fundamental point of view, these three objectives represent such an essential element in our work that to change or overlook them would be a fatal step. We must reach our young people while they are really young. We must capitalize their earnestness and enthusiasm,

we must train them in a knowledge and understanding of our denominational work, and we must help them to see how they can have a share in the responsibility for carrying on this work. Local conditions may suggest surface variety and individuality in the work actually done, new and "spicy" schemes may be evolved for catching and holding this desired interest, but underneath all this must lie an earnest recognition of the necessity of bringing together our little children and our 'teen age girls in groups that shall be "training camps" for our future leaders and workers, and a determination to accomplish the formation of such groups no matter what the obstacles in any given church may be.

It is this question of future leadership that rests as a heavy burden upon the minds and hearts of earnest men and women today. Recently in one of our state associations the call went out for a young woman to take the leadership for the state union of the young people's work in that association. The churches in that district have been studied, sincere efforts have been made to find such a young woman, overtures to young women of promise and ability have been made; and yet today the position is unfilled and a group of churches is without leadership because no one can be found able and willing to step into a position, where one needs only a very moderate background of missionary knowledge and experience in order to fill it successfully. Somewhere—somehow—in the immediate past we have failed to train up a generation ready and willing to step into the places

that their mothers have so well filled, and our work is losing in efficiency and vigor because of this lack of leadership.

For this reason, if for no other, the Federation Young People's Committee makes no apology for again laying emphasis upon the fundamental importance of our Mayflower Band and 'Teen Age Groups. They are the corner stone of our work, the promise of future success and growth. Here our different fields of work can become familiar, here handwork for these

fields can help to make their needs real and concrete, and here, above all, the truth can be taught that the work of the church is significant and important, and that a place for it should be made in the life of every one who recognizes allegiance to that church. "Where there's a will there's a way." Let us all have a "will" to see that these sides of our young people's work are emphasized in 1925-1926, and the way will surely be found. Write Federation office for copy of "Guide Posts" for Business Women, just published.

Christian Citizenship—The Woman Voter

THROUGH a national organization like The League of Women Voters, the collective power of the votes of women may be made effective. Certain vital things especially dear to women may become facts. A strong pull and a long pull and a pull all together will bring better laws for protection of women and children, better schools, protection from narcotics, the end of the social evil and the end of war.

What are the main causes of war? Can we hope to stop war before the main causes are removed? Can a court in the nature of things, settle vexed questions better than force? Has America had any part in forming the present World Court? What has it accomplished? Has your Woman's Society given time to study the World Court? Has your minister preached about it? Has your church taken favorable action?

The Church Periodical Club

THE Church Periodical Club holds a large place in the efficient service of the Episcopal Church. It was founded through the inspiration of a great opportunity to supply good reading matter where it was much needed and its scope has been limited only by the extent of response to need. It is so important that it is an item on the budget of the National Council of the Episcopal Church and has a large endowment fund. Although we have not especially designated it, a similar service to that of the Church Periodical Club is promoted in our churches and it might be expanded and made much more effective if it were systematized. The Church Periodical Club is a unit of church organization closely affiliated with the missionary and social service branches of church work, an extension of the home and overseas service quotas, a purely voluntary committee but appointed for responsible service. The chairman should assign to each member of the committee definite service, initiative should be employed in extending variety and volume of service. It should include the sending of current issues of religious papers, magazines, books, to lists of teachers, students and missionary pastors, who would not otherwise receive such reading and study material. Our mission hospitals especially need medical books;—medical journals would be invaluable to students, doctors, nurses in our mission hospitals. This is a fine opportunity for the medical members of the Church Periodical Committee to exercise their generosity.

A good dictionary or encyclopedia would mean so much in the life of the students in our mission schools and colleges. Provide good reading for the isolated families in the mountains and elsewhere whose children are in our mission schools; useless to teach people to read and not provide something they can read. The workers among our foreign-speaking groups will appreciate translations of the English classics; Army and Navy chaplains will welcome attractive religious reading matter for the men in their charge.

Homes for aged as well as those of advanced years in our mission stations will be pleased to receive large-print editions of the Bible or portions of it. The blind are very inadequately provided with religious literature because it is so expensive, but what a joy to receive it!

The Committee might assemble a library of mission study text and reference books and thus encourage mission study groups in the church.

Provide small, well-chosen traveling libraries of religious and missionary literature.

Correspond with denominational training schools and colleges and prepare and publish lists of books much needed in these institutions. All books should be in good condition, old worn-out editions should never be accepted or sent and only those called for in approved lists should be furnished. Sometimes our schools and colleges are obliged to pay freight on worthless books through lack of definite information on the part of the donor. All freight charges should be prepaid if possible.

Always the need of good books for children is uppermost,—“Wellspring,” “Everyland,” “Mayflower Program Book,” “Here and There Stories” and many others will be enjoyed by the children of our mission schools as well as the little folks far away in frontier homes, especially parsonages. Missionary pastors' salaries are too small to provide many children's books. Christmas postals to mission stations, mission hospitals, foreign groups, lonely workers, teachers, nurses, helpers at home and overseas form a fascinating arm of the service. Books cost money. Raise money for this work by soliciting funds, by book sales, book teas and similar methods which will suggest themselves to the members of the committee.

Interest as many people as possible. The young people will enjoy this work and everybody in the church may share in the service of the Church Periodical Committee.

THE FOUNDATION FOR EDUCATION

Dr. Marion Leroy Burton

Scholar, Leader, Friend

By FRANK EGGLESTON ROBBINS, in the "Rotarian" for April, 1925

EDITOR'S NOTE:—At the time of his death Dr. Burton was a valued member of the Board of Trustees of the Congregational Foundation for Education. Dr. Robbins, author of this article, was Dr. Burton's assistant at the University of Michigan, and writes with intimate knowledge of his associate.

ALITTLE more than forty years ago a youngster of eight years was delivering newspapers on the streets of Minneapolis, doing his part to support a widowed mother. On February 18 of this year the telegraph wires carried to every newspaper the news of this lad's passing. He was Marion LeRoy Burton, fifth president of the University of Michigan, who in a busy life of only fifty years had by his own efforts made himself recognized as one of the most successful university administrators of his time. Only a few months before he had been the center of attraction at an historic gathering, and not only the fifteen thousand who filled the Municipal Auditorium at Cleveland, but millions of others who were listening by radio, heard him nominate Calvin Coolidge to succeed himself as President of the United States.

Marion Burton's life began upon a farm at Brooklyn, Iowa, August 30, 1874. When he was eight years old his father died and the family removed to Minneapolis. Like many another young American, he had to struggle against poverty. From the newspaper route he advanced to the position of errand boy in a drug store, and eventually passed the state examination as a registered pharmacist. Then began the fight for education which his nature craved. He had worked his way through Carleton Academy and College by 1900—incidentally winning fame as an inter-collegiate debater and first baseman on the baseball team—and after three years as principal of Windom Institute, at Montevideo, Minnesota, entered Yale for a divinity course. In 1906 he was given the degree of B.D., *summa cum laude*, and in 1907 that of Ph.D. Yale wished to keep him on its faculty, but, after a year of teaching, he accepted a call to the Church of the Pilgrims in Brooklyn, New York, where the eminent Dr. Storrs had preceded him. Then came the years that established his reputation. In 1909 as president-elect of Smith College he toured Europe; from 1910 to 1917 he was president of Smith; from 1917 to 1920, president of the University of Minnesota, and from 1920 to 1925, president of the University of Michigan.

It is not easy to be a university president. Not even in the simpler times was it easy; in the roaring complexities of today it is harder than ever. One must still be the spiritual leader of the university body, and a scholar among its scholars. One must also be the practical, resourceful director of a great business enterprise.

Marion Burton met all the demands which a university presidency can make. Was he a spiritual leader? Ask his Smith students what the vesper services which

he conducted meant to them; ask the Minnesotans of the Burton whom they saw at convocations, and the Michigan men and women of his ringing, earnest baccalaureates. Was he a scholar? It was fated that he should not spend his time among books or test-tubes, but it was permitted him to show his appreciation of the scholar, to aid his work, and to strive always for a better and more efficient faculty. Was he wise and practical? One does not need to take testimony on this point.

At Smith, Dr. Burton began by raising \$1,000,000 for the endowment fund. At Minnesota he secured, for increased salaries of the faculty and for a ten-year building program, legislative appropriations of \$10,876,000. At Michigan he went in 1921 to the legislature and secured an income of \$3,000,000 for the University, instead of \$1,687,500, and \$5,300,000 for buildings which were urgently needed. In 1923, \$3,800,000 was added to the building fund.

We like best to recall him, we who knew him, as the tall, graceful, energetic man whom it was constant inspiration to meet and a comfort simply to see. When things were so trying—and they can be very trying in the administrative offices of a great university—as to make us boil with wrath by day and lose sleep by night, there was never a hasty word, never a sigh or ruffled temper, from our Chief. Work, to him, and with him, was genuine pleasure. We knew that he was doing great things for our University, and that he, as perhaps no other in the land, was the champion and embodiment of the State University idea, America's great contribution to educational practice. Yet he sought no commendation for himself; he was sunk in the work he was doing. He preferred to commend others, and freely did so. He sought their advice: regents, deans, professors, students, clerks or janitors; he respected them all and valued their honest opinions. Marion Burton was set on no pinnacle.

The Ann Arbor Rotary Club gave Dr. Burton associations which he prized, but we gave him not a tithe of what he gave us. We shall never achieve his high ethical standards, nor do what he did for his community. . . . But we have had a great man for a friend, and he has shown us the way.

NOTE: Dr. Burton's loss to the Foundation is keen and personal. It is incumbent upon those who follow after him to hold aloft his high ideals and to help perpetuate Christian institutions. The Foundation idea must flourish in Congregationalism if the denomination shall continue to make its fair contribution to Christian leadership in the new day.

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